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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 20, 1844. VOL. XXIII.—NO. 29.

For the Register.

NATURAL THEOSOPHY. NO. IV.

PANTHEISM.

Those who put no distinction between God and Nature, and reduce all things to one simple substance, the different modifications of which produce all the endlessly various phenomena of the world, are denominated *pantheists*, a name derived from *pan*—all, and *theos*—God; and signifying that *God is every thing;* and that *every thing is God*. But though the names, *a-theists* and *pan-theists* are of opposite import, yet between them there is much more of agreement than of difference. Hence the difficulty of determining whether pantheism be atheism or theism: whether, for instance, Spinoza, the most conspicuous pantheist of modern times, was an *atheist*, as Prof. Norton contends, or a *theist*, as Rev. Mr. Ripley. Heraclitus, of Ephesus, 500 years B. C., a man held in the highest consideration by his countrymen, is accounted the most eminent pantheist of antiquity. His doctrine may be thus described: 'There is but one substance in the universe: it is primitive and eternal: it may be called *fire*, though not identical with the common thing of that name. It consists of homogeneous particles, exceedingly minute, always in motion, and possessed of amazing force and incomparable intelligence. This substance once existed *simply without phenomena*. By condensation it becomes complex and phenomenal. The primitive fire, by being moderately condensed, becomes air; more condensed, it becomes water; condensed still more, it becomes earth, rock, and metals. Thus the world was produced by a process of condensation. And it will be dissolved by a counter process of rarefaction. All things will return to their primitive simplicity. Thus one great revolution will be completed.—And then, perhaps, another will commence.—Thus everything is God, and God is everything. But more especially is it the vast and intelligent *force*, inherent in the primitive fire, that constitutes God. This is the true *Demiurgus;* the Creator, Preserver and Dissolver. The human soul is, probably, an exhalation from that fiery substance, which is the soul of the world and the basis of all things, passing into human bodies through the channel of the senses. All space is filled with demons, or souls. They are liable to perpetual changes; some of them, loaded with moist vapors, perish in the watery mass; others, getting rid of them, the vapors, pass, purified, into the soul of the world, whence they originated.'

So much for *Heraclitism*. If we compare it with the doctrine of Democritus, the difference is, that the former recognizes and asserts *intelligence* and *design* in the production of the world, which the latter overlooks and denies.—And the agreement is, that both deduce the universe of existence from an infinity of small, eternal particles of homogeneous substance.—To this substance, Heraclitus attached an *intelligent* force; but Democritus a *blind necessity*. Though both these eminent men were devoutly revered by their own countrymen, yet they were of a very different temperament. Democritus was constitutionally cheerful, buoyant and unconcerned. He would let nothing trouble him. Hence he was called, 'the laughing philosopher.' In contrast, Heraclitus has been named, 'the weeping philosopher.' Report said of him—an exaggeration, no doubt—that he was perpetually shedding tears on account of the vices of mankind; particularly of his own countrymen. The poet Dryden thus describes them:

'Will you not now the pair of sages praise,
Who the same end pursued by different ways?
This *pitied*, that *contemned*, the wofal times;
One laughed at follies, the other wept o'er crimes.'

Both of them preferred retirement to public life. The chief magistracy of the city—rather the State—of Ephesus was offered to Heraclitus, but he declined the honor saying, 'it is surely better to spend my time playing with boys, than to govern such corrupt men as the Ephesians.' His place of residence was a mountainous retreat, and his food, the natural produce of the earth. Darius of Persia is said to have invited him to his court, but the invitation was treated with contempt; not, however, contempt of the 'great king,' but of the honors and pleasures of his court. Democritus' cheerfulness sustainedhim until the ninety ninth year of his life; Heraclitus' pensiveness brought him to the grave at the age of sixty.

The philosopher of Ephesus composed a treatise, consisting of three parts; the 1st, treating of the universe; the 2d, of politics; the 3d of religion. This book he deposited in the temple of Diana. The poet, Euripides, who frequented this temple, is said to have committed the contents of it to memory, so that he could accurately repeat them. Among the ancient admirers of Heraclitus—which were numerous—may be reckoned, Zeno, Hippocrates, and the martyr-sage of Athens, though they did not fully embrace his doctrine of pantheism.

Anaximander and Anaximines,—both of Miletus,—the former about a hundred years, and the latter, about fifty years earlier than Heraclitus—had each taught a similar doctrine. They were also, eminent as inventors and discoverers in the sciences of Geometry and Astronomy. Anaximander held that *infinity* is the first principle of all things; that the universe is one whole; a unit; that all things commence in *infinity* and terminate in it. This, perhaps, was the first near approach to pantheism. What this infinity was, he does not describe. The Greek word by which he expressed it was, '*to apeiron*,' which might as well be rendered '*ne plus ultra*' as infinity. It was intended to signify that principle or substance, beyond which there is no other; 'the primum mobile.' Anaximines was on this point more definite than his master and taught that this *first principle* of all things is *air;* not common air, but pure *ether*. That in this resides a divine energy; that all minds are air; that fire, light, water and earth are produced from it, either by rarefaction or by condensation. Thus God and nature and all created things are of one substance; they have one nature and origin.

The most absolute pantheism that probably has ever appeared in the world is the doctrine of Spinoza, a Dutch Jew, who lived about two hundred years ago. His genius was astonishing and almost incomparable. Like Plato and Des Cartes, he applied geometry to the whole process of the world's construction. He held the doctrine of but one substance in the universe. But he did not determine it to be fire, or light, or air, or infinity. But whether the one or the other, or neither of them, whether material or immaterial, yet it was homogeneous and capable of an infinite diversity of modifications and phenomena. This primitive substance is possessed of trancendent energy and intelligence. It can alter and modify itself, doing it not by blind necessity but from design and choice. It may be, indifferently, called God, or nature. These are not two and distinct, but they are one and the same.

The vice of pantheism consists in its affinity to atheism. There can be but little difference between the doctrine of no God *at all*, and that of no God *but the world itself*. There is an obvious absurdity in the doctrine that a thing is self-made. For it implies that the thing *acted* before it *began* to exist. There is, moreover, in pantheism a confusion of things which are distinct and different. The eternal *substance* must be one thing, but the intelligent force which moves it, must be another and a different thing. The latter must, in reality, be *the Creator* of whatever is produced from the former. The eternal substance is not God, but that which moulds and fashions it, is God. Pantheism confounds *Creator* and *creature*. Such, however, is not the fact even from their own exposition. That Heraclitus, Anaximander and other pantheists were honest men, we are ready to admit. That they possessed minds of the very first order, is an acknowledged fact. But that their doctrine of theology was consistent and correct, very few men can believe. The common sense of mankind has decided against it.

S. F.

EXTRACTS FROM REV. GEORGE G. INGERSOLL'S FAREWELL ADDRESS TO HIS SOCIETY IN BURLINGTON, VT.

PREACHING.

In a review of that portion of my life during which it has been my duty and my privilege to preach to you the Gospel of Jesus Christ, the first question that presents itself is, Have I preached that Gospel as Jesus delivered and enforced it? When I first came among you, theological differences were not much a matter of discussion. You were understood to maintain the doctrine of the strict, simple, Unity of God, in contradistinction to the Trinitarian hypothesis; and, also, to reject the Calvinistic interpretation of Christian faith. And—though what was called the Unitarian controversy was not then made as prominent as it afterwards became—you were named by others, and considered yourselves as being, Unitarians. Satisfied myself of the Scriptural authority of such interpretation, I held myself prepared to explain and defend it. As such you received me; such was the profession of my belief before the Ordaining Council; and as I believed, so I preached. But though my views of Christianity exerted their proper influence over my preaching, still, my early discourses were not, in any case, what would be called strictly doctrinal—certainly not controversial. Not because I had any wish to conceal, or made any attempt to equivocate; but taking for granted that our opinions on the chief points of Gospel faith were mutually understood, I supposed there was no call to defend them, and no necessity to explain. For your profit, therefore, and my own, I gave my sermons, mainly, what would be called a practical bearing. I did so, until I accidentally discovered that I was misunderstood; that some—not wholly of our own body—charged me with an unwillingness to disclose my real sentiments, that I purposely kept back my opinions as departing too widely from received standards. To show that I did not shun to declare unto you all the counsel of God—as I understood it—I immediately commenced such exposition of some controverted points of Christian faith, as would relieve myself from this imputation. And not only so, but I improved the first fit opportunity—the day of our State annual Fast—to set forth and defend, openly, my interpretation of the Gospel; to show that 'Unitarianism is the way of the Lord.' This discourse was printed at your request, you, thereby, expressing your approbation of its doctrine and spirit. Whilst those not of our own congregation were relieved from doubt as to what were my 'doctrines,' and given to understand my own deep conviction of the Scriptural authority and vital importance of those doctrines. This was followed, from time to time, not only by other single sermons—some of which have been published also at your request—but by regular, entire courses, wholly and avowedly doctrinal; until, I think, there can be but little uncertainty as to my religious opinions.

But while I have thus, readily and practically, admitted the benefits, and, at times, the necessity of doctrinal and even controversial preaching; still, such preaching has not been my chosen work. My wish has been to maintain truth rather than expose error; to illustrate the word of God, rather than overthrow the commandments of men. I have always felt, too, that 'doctrines are for precepts,' and have ever attached a higher value to the universal and undisputed, than to the peculiar and distinctive. Believing that mistakes of the intellect are far less dangerous than perversities of the heart, and that holy living is far better than all knowledge and mysteries, I have much preferred that practical, experimental application of Divine truth, which would come home to the conscience, touch the heart, and keep unspotted from the evil in the world.

DOCTRINES.

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It is this doctrine of God the Father, in connexion with this doctrine of Jesus the Savior, that furnishes the right interpretation of that leading doctrine of the Gospel—the doctrine of Reconciliation. The true doctrine,—not that unhappy mistake which passes under the theological name of the Atonement. For well may that be called a mistake which so sadly darkens the character of the Father, so mournfully misinterprets the coming of the Son. Reconciliation, which brings back erring man to the forgiving Father. Which, in making man holy, merciful, just, makes him at-one with the Infinite holiness, mercy, justice. Which redeems by sanctifying, saves by purifying, and which, knowing nothing of substitution and imputation, insists upon the personal. This is the Reconciliation which I have preached—which brings us into communion with God, and, kindling 'the life of God in the soul,' puts enmity between us and sin.

Sin—that word of fearful meaning, that other name for shame, and grief, and pain. That which, making us so unlike the Father, renders so indispensable to us the Salvation brought to us by the Son. To save from this is the great purpose of the Gospel—sin being the only obstacle to man's salvation—and, therefore, so to speak of this has been a great and constant aim in my preaching. Not to dwell on fanciful theories of its origin—seeking to solve that for which Revelation has no answer. Not to find excuse for disobedience by referring it to an inherent evil taint—thus making it a misfortune to be mourned over, not guilt to be repented of. Not to dwell on vague generalities about sinfulness, but to speak of sins—*our* sins. To show that 'all have sinned and come short of the glory of God;' and that the wisest and purest, instead of thanking God that they are not like other men, need rather to pray—be merciful to us sinners. I have thus insisted on the importance of personal holiness, individual righteousness, in the full belief that as we are capable, so we are accountable.

In this same belief I have ever preached the necessity of Scriptural conversion. By which I understand—not a change that, instantaneous and irresistible, is as much above man's effort, as it is independent of his will—but that turning from wrong to right, which, as the Gospel calls us to it, so it supposes us able to do, and by its appeals and encouragements furnishes us with motives for doing. That conversion, which, founded on the fact that we are not created religious, but created to become religious, operates according to the laws of our intellectual and moral being. Which, by the agency of intelligible means, effects the spiritual regeneration of the weak and the offending; and making its commandment Progress and not Rest, raises man from the guilt and sorrow of his sins, up to the true dignity of his nature.

That dignity I have ever placed before you. Not for the purpose of flattering an idle and pernicious pride—rather to impress a deep humility for its wilful degradation; rather to awaken thankfulness for its powers and affections; and, while urging an entire reliance on the grace of God, to enforce the grand essential doctrine of our moral responsibility;—to exhort to the 'uprightness' in which God made man, and warn against the inventions which he has, too often, sought out. The real dependence of happiness on character is a doctrine which I have labored, most earnestly and frequently, to inculcate and establish. That dependence, which equally removed from the doctrines of unconditional election and unconditional salvation, furnishes the only interpretation of the discipline of life. And which, by insisting that man—not man the finite and mortal, but the infinite and undying—can be truly happy only as he is truly holy, teaches that for those who overlook this truth or live in opposition to it, there remaineth 'a certain fearful looking for of judgment;' a judgment which, still benevolent in its design and remedial in its effect, will chasten to purify—will afflict to save.

QUESTIONS OF REFORM.

The review which I am now taking, of my ministerial services, would be evidently defective, were I to make no reference to the position I have assumed, and the interest I have felt and manifested, as to what are called the moral movements of the present day. In many of my occasional, and in some of my weekly discourses, I have expressed my opinion, fully and strongly, on the Peace-question; and have spoken of the guilt and horror of War, as if there could be but one view taken of it by Christians. Still, from the very nature of the subject itself, and from the dispositions and circumstances around me, I have found no call and no place for more positive efforts.

On the subject of Slavery, my sentiments are, I think, generally understood—as I have meant they should be. I have joined no association for the abolition of slavery, and have kept myself aloof from all party operations. I have thus refrained, not because I denied the importance of the end or shrunk from responsibility on this question; and if, at any time, I have had my doubts as to the wisdom of some measures, I have had none as to the sincerity and patriotism of most of those who did favor them. I regard Slavery as being so dark a stain upon our Country's honor; so wretched a hinderance to our general prosperity; so foul a sin against the rights of man; so utter a violation of the great command—Whatsoever ye would that men should do to you do ye even so to them; that I choose to be ranked with those who would abolish it from the earth. I have always so spoken. And yet I have neither outraged the feelings nor overlooked the situation of those of our countrymen who are most closely connected with this system; for while I have blamed them some, I have ever pitied them more. And I should look with admiration and gratitude on the patriotism, sagacity, and moral firmness of any, who should devise a remedy for this gangrene; a scheme which would justly and safely, deliver our common Country from this huge moral and political evil.

On the Temperance question I have had no hesitation, no reserve. On this—as you all very well know—I have spoken and acted from the first. Before any of the present measures had gone into operation,—nearly twenty years since—I lifted my voice and hand against the sin and sorrow of Intemperance. And when the Temperance Reform—as it is now called—began, I joined its friends with my whole heart, and gave what force I had to remedy that evil which carries such a fatal poison into individual, family, and national character and happiness. I look back on what I have said and done, in this matter, with unmingled satisfaction. I hope the part I have, in this, acted will never be forgotten. What I said in any of my public addresses I heartily repeat, that I would gladly have it written on my gravestone—He was an early and constant friend of the Temperance cause.

EXTRACTS FROM THE FOURTH ANNUAL REPORT OF THE COMMITTEE OF THE UNITARIAN DOMESTIC MISSION SOCIETY, IN BIRMINGHAM, ENG., PRESENTED AT THE ANNUAL MEETING, FEB. 27, 1844.

At the close of another of those periods, which at once emphatically mark the progress of time, and proclaim the necessity of active exertion, that the many, yet fleeting opportunities of doing good, presented in that progress, may be improved,—at the close of another year, your Committee have the high satisfaction of reporting, that in all things the Institution is in a prosperous and improving condition; that, notwithstanding the special demand made on the liberality of its friends, on account of the 'Building Fund,' its finances are in a very satisfactory state; that the income of the several funds has increased during the past year; that a very considerable addition has been made to the list of annual subscribers; and, above all, that the Mission itself is becoming more and more firmly established in the hearts of those on whose behalf it has been instituted,—to whom under, Providence, it has proved the source of many blessings, and who freely and gratefully acknowledge the benefits received. Before entering, however, on the different subjects claiming their attention, your Committee desire to express their unwavering confidence in the means employed by this Institution, (so far as their influence extends and existing adverse circumstances admit,) for ameliorating the condition of their poorer brethren; and they have great satisfaction in believing, that much real and substantial good has been effected during the last twelve months. They regret, however, to report, that very little improvement has taken place in the physical condition of the people in general; that the great check to mental and moral progress alluded to in the last annual report, viz., the want of *properly remunerated* employment, is still in full force; and that from this cause the poor are suffering unnumbered ills, and are subject to many and grievous temptations. Over this giant evil the Domestic Mission, unhappily, has no control: your Committee, therefore, feel called on to repeat the expressed conviction of their predecessors,—'That this great obstacle to the moral elevation of the people, to human improvement and to human happiness, cannot be successfully grappled with, until some general measures of relief are brought into operation, calculated to give to commercial pursuits freedom and steadiness, and to honest industry its just reward.' But it is not from commercial prosperity alone that your Committee expect those altered circumstances, under which the 'Missionary to the Poor' can most successfully labor, and the great objects of this institution be most effectually accomplished. The great moral lever—education, must be brought more fully into action, fixed on the broad basis of religious principle and intellectual freedom; we must then apply our whole strength to the work, and by one united and continued effort, raise up the whole spiritual nature of man. Until a sure foundation for these improvements in the condition of the people be laid, many, and often insurmountable, obstacles and difficulties must attend the ministrations of this society.

The services at the Mission Chapel during the year have been exceedingly well attended, especially in the evening, when the number present has varied from 140 to 200, being an increase of about 50 on the attendance of the previous year; in short, the congregation is fast increasing in numbers and importance; it is now firmly established, and its members take a deep and lively interest in the services. Each quarterly administration of the Lord's Supper has been attended by about 35 communicants, who have invariably observed the utmost order and propriety of conduct in respect and have appeared suitably impressed with the importance and solemnity of the occasion; indeed, the whole congregation has ever been—to those friends who have occasionally mingled with them in public worship, and to those ministers who have at different times officiated for Mr. Bowring—remarkable for serious and devout attention. That such a congregation should have been collected from among the sons of toil and poverty, your Committee regard as matter for great congratulation and rejoicing; as affording indubitable evidence that religious instruction, founded on the comprehensive principles of that simple but heart-searching faith professed by Unitarian Christians,—when spoken in love, when flowing warm from the heart, and freed from the exciting spirit of controversy,—is well suited to the wants and wishes of the people, who, indeed, hear it gladly; and as showing, that in the hands of the Missionary to the poor, it becomes a most effectual instrument of good, in carrying into full and complete operation the sacred principles of Christian charity, practical benevolence, and universal brotherhood.

On Monday evening, November 13th, a social meeting took place in the chapel, when about 230 members of the congregation and friends of the Mission took tea together; after which, appropriate and animated addresses were delivered by various speakers, including several of the usual attendants at the chapel. The meeting was of the most harmonious and improving character, and so great was the interest excited, and so well was it sustained, that the chapel remained crowded to the close of the proceedings, although protracted until rather a late hour—Your Committee know of no means more likely to promote Christian unity and kindly feeling among all classes connected with the Mission, than are afforded in the free and friendly meeting of rich and poor, on such occasions as the one now referred to.

The Sunday Schools continue to increase in numbers and usefulness; and, owing to the benevolent exertions of the ladies of the Sewing Society, in supplying outer garments, and to the kind consideration of a liberal friend of the Mission, in affording the means of providing a quantity of shoes, many children have been enabled to attend school, who otherwise must have remained destitute of the means of instruction. Great praise is also due to the zealous and indefatigable teachers, who, in the true spirit of self-denial, after six days' labor, devote the seventh to the education and moral improvement of the rising generation. The number of boys now in the School is 152, girls 120, adults 25, total 297. The 'Savings' Club' continues in healthful operation, and will, it is hoped, be the means of implanting in the minds of the young habits of frugality and economy. The balance in the hands of the treasurer at the commencement of the year was £9. 4*s.* 2*d.*, the deposits during the year amounted to £28. 16*s.* 7*d.*, and the re-payments to £34. 18*s.* 7*d.*, leaving a balance in hand, on the first of January, of £3. 2*s.* 2*d.* The number of depositors was 116.

The Library, established for the use of the congregation and schools, has now been in operation twelve months, and your Committee believe with very beneficial results to those who have availed themselves of the opportunity thus afforded of obtaining useful knowledge. Many of the books have been most eagerly sought after, and 'the people's edition' of Channing's works has scarcely been suffered to lie on the shelves since its admission into the library.—The number of persons who have used the library during the year is 69; the number of books taken out 1104, and the number now in the library 240.

That unostentatious, but valuable auxiliary in the work of charity, the 'Ladies' Sewing Society,' has been in active operation during the year, and the subscriptions having been considerably increased, an additional supply of suitable clothing for the poor has been provided for distribution by the Missionary, through the exertions of the Ladies' Committee. The amount received by the Treasurer for the year 1843 was £8. 2*s.* 10*d.*, the whole of which has been expended in materials. The number of garments furnished was 184.

In pursuance of the unanimous vote of the last general meeting, your Committee, without delay, devoted their attention to the subject of the proposed new Chapel and School Rooms, and resolved on a personal canvass of the friends of the Mission, in order to raise the necessary means of accomplishing this most pressing and desirable object. The canvass having been systematically and vigorously prosecuted by the Sub-Committee appointed for the purpose, and, so far as practicable, completed, your Committee have great satisfaction in reporting that the success of this undertaking has exceeded their most sanguine expectations; and that, including two grants of £30 and £20 respectively from the general fund, the 'Building Fund' now amounts to £825 0*s.* 4*d.* For a considerable portion of this sum your Committee are indebted to the liberality and Christian benevolence of distant friends in different parts of the country, and to various Fellowship Funds in Birmingham and elsewhere; and for these numerous and gratifying instances of fellowship and good-will, which evince a diffusive spirit of Christian benevolence, unconfined by local claims or local feelings, they would now offer their grateful acknowledgements.

In endeavoring to secure a suitable site for the proposed erection, your Committee have experienced very considerable difficulty. Every means have been used, by advertisement and otherwise, to procure freehold land within a moderate distance of the present chapel, but without effect. After a very careful consideration of the whole subject, therefore, it having been deemed highly desirable to continue within the district where the Missionary had hitherto labored, it was unanimously resolved to take a very eligible and convenient leasehold site in Hurst Street; which resolution your Committee have not, until very lately, been able to carry into effect.

MISSIONARY'S MONTHLY REPORTS.

Your Committee now proceed to lay before the meeting some extracts from the monthly reports of your indefatigable Missionary, which, it is hoped, will afford satisfactory evidence of the necessity and value of his visits to the homes of the poor.

JANUARY. 'Want of employment produces a variety of ills, and is the forerunner of every kind of immortality, as the unhappy objects of it are frequently forced on a course of action alien to their best feelings, and most injurious to their own well-being and to society at large. Many, from this cause, are fallen into the lowest depths; others are trembling lest they should fall too: thus many are literally wasting away and 'dying by inches.' There is a family in the Horse Fair,—the father, mother, and several sons are strong, able, and, I believe, willing to work, but can get little employment; and, as a general rule, when they have consumed one meal, they know not where to look for another. The man is a day laborer; but of such there are too many to be profitably employed. His parish is at a distance, and application for out-door relief has been made in vain. It is indeed dreadful that in a Christian country and a land of free institutions, any man who is able and desirous to work, should lack the means of obtaining a comfortable subsistence; but such is the case of thousands.'

FEBRUARY.—'A poor family in the Horse Fair, G——, has been for some time in very destitute circumstances. The man is a cabinet-maker, but without tools; all that he had having been sold or pledged to purchase food. His wife has been recently confined, and, according to a well understood phrase among the poor, 'must have been lost,' save for the kindness of her neighbors. The charities of our humbler brethren are freely dispensed; such as they have they give, and most cheerfully;—one tends the sick woman—another does an errand—a third brings in a cup of tea or a little broth;—thus nature is supported, and the patient restored to comparative health. In this house all is naked desolation; for there is scarcely an article of furniture. The man talks of going to his parish, but it is a fearful struggle with him. No industrious man, in the prime of life, able and willing to work, can endure the thought of a workhouse; he feels most painfully the degradation, he loses his sense of independence by the step he is compelled to take, and very rarely does he afterwards regain his former position.'

MARCH.—'A family in Essex Street, D——. The children come to school—the parents occasionally to chapel; much distress here from want of employment. The husband, on the day I called (Wednesday) had not been to work that week, and had earned but three shillings the week before, yet the house was clean and the furniture decent; the articles cannot, however, be kept together long, the best clothes being all in pledge. It is very distressing to observe the tone of despondency in which these circumstances are narrated. A poor woman, at the next house, said that she had made up her mind to hope no more, for everything had ended in bitter disappointment,—the children wanted food, and their clothes were worn to tatters; their principal food was gruel, and of that they were completely tired. There are several children already, and the mother is near her confinement; how the additional expense is to be borne I cannot conceive. Yet how many are similarly circumstanced!'

APRIL.—'A fact has forcibly struck me, as one of the sad consequences of a falling off of trade, viz.—the great diminution in the number of children who formerly attended those schools where even the smallest weekly sum is charged. Many of the 'dame schools,' which, at my first visits two or three years since, were crowded with children, now exhibit a lamentable decrease, and many are given up entirely. 'Better have no children than no pay for them,' is a common remark. The master of the Lancasterian school told me, that he had now children of a superior class, and that the poor could no longer send their boys, while those who had been accustomed to send their children to higher schools, were now glad to take advantage of his. This fact is a significant one, and should not be lost sight of.'

MAY.—'I have visited two families in Inge Street, where there is great distress. The wife in the first of these told me, and I believe she spoke the truth, that she and her husband had gone nearly two days without food; and the mother in the second, said that potatoes and salt, and often not enough of that, formed their principal support. What imagination can paint the misery of such a state! The cravings of hunger continually unsatisfied; a watery food the only stay of nature; everything in the house bearing fearful testimony to the prevalence of destitution; all regard to decency and propriety of conduct fast leaving the mind; on every side squalidness; in every action recklessness; and dark despondency on every soul; these are the inevitable results of want, such as is now prevalent. D——, a plane-maker, has been for many months without work; he has a wife and five young children; the poor woman assured me that she had passed two days without food, and with an infant three months old. What shall we say to such instances becoming every day less rare! They loudly call for instant remedy; but the end, I fear, is not yet.'

JUNE.—'Among those who attend the Mission Chapel, and among the most regular of my hearers, are some families of rather superior appearance and manners; thus G——, in Hurst Street, both serious and remarkably attentive; they have one child in the school, and have recently buried another, and in their distress derived much comfort from perusing Channing and Dewey on death. The father is a warm admirer of Channing, and was loud in his praises to me of 'self-culture.' This little volume attracted the notice of a man who works for him, and he has been induced to attend our place of worship. Another family, H——, has also recently joined us, four or five of the children come to school, and are very regular in their attendance; the parents are usually with us on Sundays and week-days. The man told me lately, that the more he came, the greater was his desire to come. He had been told we were infidels, and he was determined to judge for himself; the result has fully satisfied him.

'Our chapel services continue to be exceedingly well attended. We are now well established in the hearts of the neighborhood, who are most anxious that we should remain among them. The spot on which we are located, appears to be just that corner of the great vineyard we are called on to cultivate.'

JULY.—'It cannot have escaped the notice of members of the Committee, that the number of persons carrying articles for sale from door to door, has of late much increased. I know some of these, and their lot is indeed hard. A poor widow in Smallbrook Street, earns a scanty living by making and hawking caps. She travels far and wide, and often without effect; yet on her success depends her chief subsistence. We little know the anxiety of mind—the depression and sorrow of heart, which such a state produces. How many weary steps must this poor widow take before she sells even one article! How many rebuffs has she to endure! The children in the meantime wanting bread; and it is probable she may return to them without a single penny; yet such a person passes unheeded and unknown among the great crowd; and while her heart too truly knows its own bitterness, she finds few to lighten her burden or to sympathize with her distress. This poor woman, however, feels that God is her refuge—she has faith in unseen realities, and pleasure in the reflection that her children, though poor, are dutiful, affectionate, and honest.'

AUGUST.—'A hold has been gained on many hearts by the operation of the Mission, and they gladly recognise it; one gratifying proof is, that they continually talk of 'our chapel,' and manifest the liveliest interest in all that relates while in conversation with some steady adherents in Essex Street, to find that, having heard of the design of erecting a new Chapel, they had been talking among themselves of the desirability of contributing according to their means. 'We pay nothing for seat rent,' said they, 'and it is but right that we should give something to the new place.' I expect but little, however, in this way; but I am sure it will have a supreme value in the eyes of our friends. A female, in Bow Street, who received my first visits very coldly, now says she has happiness only from the recollection of what she hears from time to time in Thorp Street: 'my poor husband, (he died some time since)' she added, 'never knew the way of peace till he went there.' Are not these things worth more than the whole cost of the Mission?'

SEPTEMBER.—'A man, who has long regularly attended the Mission Chapel, desired me one evening to visit a neighbor of his who was ill, and who, he feared, had never sought his salvation. Now our friend had formerly sown to the flesh, but he has often expressed his gratitude for my visits, and his consequent coming to us; and to evince his sense of obligation, he labors, as he finds occasion, to show others the folly of their conduct. We cannot estimate the amount of good done in this way by the Mission. I went to the person alluded to, and found him in great pain of body, and exceedingly ignorant of all necessary knowledge. I purposely made my visit short, but he was, apparently, better pleased when I left, than at my entrance; he has since given indications of being in a comparatively better state of mind. May our brother yet find acceptance with Him 'who desireth not the death of a sinner.'

OCTOBER.—'A very poor family, H——, live in a court in Exeter Row; the man is a Catholic, but sends one boy to the New Meeting School and another to ours; this last I have got placed on the gratuitous list at the Lancasterian Day School, having provided him with a pinafore to make a decent appearance there. He was previously running the streets, ragged and ignorant; he appears now to be gradually acquiring better habits, and the instruction he receives may prove of lasting value.

'In Smallbrook Street, may be mentioned the family of D——; there is great distress here from want of employment. I saw the poor woman sewing a piece of blanket on an old flannel garment to repair and make it warmer. She is of a cheerful disposition, and desirous of making the best of matters; but she said she had hoped so long that she was tired of hoping. Hope is, indeed, the friend that sticketh closer than a brother. She told me that her eldest child, a boy about nine years old, went out to work, and that she had tried the second, aged seven, but she soon found that he was too young. It is fearful to contemplate the condition of many little creatures thus prematurely forced into the workshop; the work may not be hard, but the confinement and monotony must have a most pernicious effect on both body and mind.'

NOVEMBER.—'I have paid some visits to a family in Spring Court, Smallbrook Street. The husband can read, but not write; the wife can do both, and sometimes sets him copies. I have advised him to come among us on Sundays for further instruction, and hope yet to see him, as the wife assures me that he has much improved since I began to visit the house; that from being very careless, he has become steady, fond of reading and desirous of gaining knowledge. He had bought some paper for writing, which I ruled, and I also gave him a copy or two; his imitation (very good for him) was shown to me with honest pride at my next visit, and I did not fail to encourage him to perseverance. Here good may be fairly expected.'

DECEMBER.—'Another year has now closed on us and on our labours, and we are surely entitled to look back with no slight degree of satisfaction on the result of our endeavors to reform and ameliorate. We may indeed, as yet, have advanced but a little way, and doubtless much remains to be done; but we are cheered by the reflection, that every step has been onward; that there has been no halting, far less retrogression. The tone of my reports has, I trust, throughout been encouraging; the Misston is no longer an experiment: its fruits daily become manifest, and none can now doubt the benefit of the Institution; many acknoweledge with deep feeling that it has been to them blessed It will be seen that during the year I have made over 5000 visits to rather more than 500 families; it cannot be that all this labor and attention have been in vain. May the work of the Lord yet prosper in our hands. We say it, not in the spirit of boasting but of humble gratitude, that all our institutions flourish; indeed, I know not the thing in which the Mission can be said to have failed; and whether we regard the Chapel services of various kinds—the Sunday School and the minor, but important, things connected with it—the Mission Library, or, above all, the system of domestic visiting, so dear to the hearts of those who are the objects of it—all testify of good, and all, let me respectfully add, incite to fresh efforts in our glorious cause.'

Before closing their report, your Committee would, for one moment, revert to the momentous subject of education, which is now engaging the serious attention, and commanding the active exertions of almost every denomination of professing Christians—as a means of preventing crime, and consequenly, of promoting the moral advancement of society. And presuming on the successful termination of their efforts to raise the means of erecting a new Chapel and School Rooms *free of debt*, your Committee are most anxious that the opportunity thus afforded of establishing an efficient *daily* school, and of thus promoting more effectually the education of the people, may not be lost sight of by the numerous friends of the Mission to the poor, whose united efforts, if duly exerted (as your Committee earnestly entreat they may be) in this great and righteous cause, may be productive of enduring good, and prove not the least important among the many happy results which, through the blessing of God, have flowed from the establishment of this institution. The benefits arising from the prosecution of this good work cannot fail of proving reciprocal; for while it must afford increased means of unity of spirit and of action in well doing, among the members of all our congregations, and thus secure a blessing to themselves, it must prove of infinite advantage to the objects of their solicitude, and to society in general, by giving increased facilities for dispelling the gloom of ignorance which, in this, so called, enlightened age, still shrouds the mental and moral faculties of thousands of our fellow creatures, who, unhappily, destitute of every inducement to *self*-culture, from their depressed and deplorable condition, can scarcely in any degree appreciate the blessings of knowledge, or feel that for the soul to be *without* knowledge is not good. But surely this hapless state, when contemplated in the spirit of Christian Philanthropy, forms an eloquent, though silent, appeal in behalf of suffering humanity more forcible than language, and which should not be disregarded by any who call themselves Christians; and which your Committee are quite sure, will *not* be disregarded by this meeting, now that an opportunity of joining in this labor of love is fairly presented to its notice. Without, however, pursuing this important subject further on the present occasion, your Committee confidently leave it to the serious consideration of the advocates of free, unrestricted, unfettered education; and they would conclude their report as they began, with congratulating the friends of the Mission on its present state and prospects, and on its still increasing means of usefulness; which it is their earnest prayer may be so applied, that they may be instrumental in raising the fallen, succoring the distressed, comforting the afflicted; and by extending the reign of knowledge, righteousness and peace on the earth, promote the true welfare and happiness of man, to the praise and glory of God our Father. Amen.

WORK-HOUSE PROVISION FOR THE YOUNG IN ENGLAND.

The drum is an essential part of military paraphernalia, and consequently the drummer. To this post, it appears, that young lads are promoted, and of these a large supply is required for the public service. What the advantages of the situation may be, we know not; but we should have thought that a sufficient number might always be found, ready and willing to make a noise in her MAJESTY'S service and their country's behalf.

Be this, however, as it may, the military authorities have discovered an easy method of recruiting this branch of the service. From recent investigations it appears that they have actually received from the guardians and overseers of certain Poor Law Unions a supply of pauper children as drummers! Boys, frequently under the age of 14, have been thus disposed of—have been placed in the service—sworn, and thus made slaves for life, without the knowledge or consent of their relations.

Orphans, helpless and ignorant of the world, have been thus bound for life, before they were capable of choosing an occupation for themselves. In a word, the Poor-Law Guardians have constituted themselves recruiting serjeants and lured the young and defenceless, committed to their care and protection, into the military service.

It appears that the practice of 'supplying the army with little boys for drummers, selected from the healthiest of the Union workhouses,' has for some time extensively prevailed; and, further, that the 'parochial funds have in some instances been employed in effecting' this arrangement.

This iniquitous practice has just been dragged to light; and having been once exposed, we may hope that it will soon cease to be. Ratepayers will hardly sanction the conversion of the workhouse into a 'recruiting establishment,' or permit helpless children, whom poverty has placed beneath their influence, to be inveigled into a service which is not'ing more or less than *slavery for life*, at an age when they are dazzled by its glittering array, but are ignorant of its many pains and privations.

Those who recognize in the war system a tremendous evil—who deem the occupation of the soldier utterly inconsistent with the spirit of pure religion, and believe the influences which surround him to be demoralizing and destructive—will be still less inclined to defend the conduct of these guardians.

We confess that we are of this number. We consider them guilty of a grave offence It was their duty to protect the children committed to their care—to shield them as much as possible from evil influences—and to prepare them for leading useful and respectable lives. Instead of doing so, they have deceived and injured them.

The child is naturally attracted by the glitter of military trappings. He associates the military lite with gay colors and stirring music, and with little else. Of its horrors and hardships he sees and knows nothing. All about it appears bright, and joyous, and inspiring.

Of the revolting scenes of the battle-field—of the harsh slavery to which the soldier is condemned—of the demoralizing influences which surround him—the child has no conception.

In his ignorance and simplicity he is sacrificed by the Poor-Law Guardians.

He embraces the military life, full of bright hopes and anticipations, and only discovers when it is too late that he has been duped, and that the splendid outward shows conceal a sad and stern reality.

Besides being exposed to all the pernicious influences which ordinarily beset the soldier's life, the youthful drummer, at the age of 18, is initiated into the art of 'administering the military cat.' He is trained to inflict one of the most savage and revolting punishments, at a time when his character is being formed, and all his gentler and holier feelings should be called into action.

In a word, the poor children are led to adopt a mode of life of which they know nothing, and which is too often destructive of their happiness and moral character.

As we have before remarked, the evil having been once pointed out, will soon have an end.—The Guardians of the poor must be compelled to respect *the highest interests* of those committed to their care.

The public must protect those who are otherwise defenceless, by sternly condemning the attempt to convert our benevolent institutions into recruiting establishments for the army. [London Inquirer.

FOLLY OF WARS.

It would appear from history, that the rulers of kingdoms have often kindled up the flames of war, they scarcely knew why or wherefore; so that upon a retrospective view, historians and politicians have been quite at a loss how to account for it. The history of every war is very like a scene I once saw in Nithsdale. Two boys from different schools met one fine day upon the ice. They eyed each other with rather jealous and indignant looks, and with defiance on each brow.

'What are ye glowrin' at, Billy?'

'What's that to you? I'll look where I have a mind, an' hinder me if ye daur.'

A hearty blow was the return to this, and there such a battle began. It being Saturday, all the boys of both schools were on the ice; and the fight instantly became general and desperate. At one time they fought with missile weapons, such as stones and snow-balls; but at length they coped in a rage, and many bloody raps were liberally given and received. I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed; so, addressing the one party, I asked what they were pelting the others for? What they had done to them

CHRISTIAN REGISTER.

BOSTON, JULY 20, 1844.

CHRISTIANITY APPEALS TO SINNERS.

In any attempt to pass judgment upon a set of truths, or secure for them the accomplishment of their cherished ends, it is of the first importance to ascertain *precisely* the point of approach selected by those who may be supposed to have grasped, in its fulness, the essence of the system. We must inquire not only, what is the thing in and of itself, but, for what class of persons, for what conditions of mind and heart is it designed, what precise work does it seek to perform, in what connexion has it always been brought forward.—What is quite useless for one class, may be very serviceable for another class, indeed altogether necessary.

Christianity has suffered very much, in modern times, from a neglect, on the part of its advocates, of this simple rule. It has been severed from its connexion with particular states and certain experiences of the human soul. It is useless, say many, because they have not ascertained what ends it seeks to promote, because they have bewildered themselves with a vague, general idea, that it pretends to be everything, and to be good for everything. Much, so called Transcendental speculation is carried forward in entire disregard of this preliminary point. We must then say a word about it.

Christianity appeals to man as a *sinner*. The *unsatisfied conscience* forms the point of approach. It supposes a fall of which it is the needful supplement. It is preached not in the Garden of Eden, but in the world where thorns and thistles have sprung up. It is called 'grace,' because it is an undeserved gift, a gift to the unworthy, something which could not have been claimed. Its founder, its Apostles do not bring it forward for the acceptance of the righteous, but rather for those who are not righteous, who are hungering and thirsting after righteousness; 'Blessed are they that mourn, for they shall be comforted.' The New Testament, on all its pages teaches or supposes, that by reason of sin, we have become unbelieving and doers of evil, and we are favored with the offer of new light and spiritual strength.

Consider, now, the advantages of studying Christianity, under this, its proper aspect. We are told that it is almost blasphemous to deny that God has cared for man, in the provision of what are called natural powers. Let it be so. The Gospel does not compel us to any such denial. It styles us sinners, not merely unfortunate but sinful, and the use of such language of course implies the neglect on our part of spiritual faculties. The heart of unbelief is styled evil, and plainly this epithet would be quite out of place, if belief were quite impossible. The language of the Gospel obliges us to admit, that what are called special revelations are necessary, simply because men are *sinful*, not because they could not, but because they would not know the truth. We forget that only a nobly endowed being can be called, strictly and properly, a sinful being. Say then, if you please, that man is by his very constitution, a child of God, and that this his birthright is secured to him by no historical document whatever, since the glorious title is wrought into his heart. It is true; and moreover, the Gospel cannot get on at all without the truth. It reminds us, without ceasing, of the privileges that have been neglected, it says, to be ignorant is *sinful*. How the vilifiers of human nature can receive the fundamental doctrine of the Gospel, the doctrine of human sinfulness, is to us quite mysterious; they knew nothing, they say, until Jesus came, how then could Jesus call man a sinner! Further, when Christianity, offers to help men not only in learning, but also in obeying the truth, it does not so magnify the new gift, as to exempt from all moral accountability those who have not received it. It proposes still to help *sinners* to do their duty; it offers assistance to those who have not done all that could be done for themselves. It is still grace, that is, a favor. We might have done without it, and that we have received it nevertheless, should awaken the liveliest emotions of gratitude. Let it be said again; 'God has given to men consciences, and will always, under all circumstances, help them to obey.' The Gospel so far from opposing and denying, re-echoes and insists upon the statement, saying—'thou art inexcusable O man!' Those who would deny the presence and assistance of the Deity, in our common human nature, must re-write the Gospel, and for 'sinners,' substitute 'unfortunate.'

This then is the appeal of the Gospel, as we hear it.

Are you wise in things spiritual, and perfect in holy practice? do you *know* the truth, and has the truth made you *free*? If so, the message is not for you, 'the Son of Man came to seek and save those who were lost.' With you the preacher has no further concern. Perhaps you do not know yourselves. We think that you do not. 'They that are whole,' it is true, 'need not a physician,' but were they whole, to whom these words were addressed?

But are you ignorant and a sinner, ignorant because a sinner? Then the Gospel is good tidings for you. It speaks to those who are included in unbelief; to those who are perplexed and disquieted, and torn with doubts. Surely there are such. The precept, 'know thyself,' faithfully applied, will make known many of this class. The unwise and the wise question nature, and nature yields no satisfactory response. Darkness covers the earth, and gross darkness the people, there are temples, but they are filled with idols, there are books of wisdom, but they are filled with doubts. The noblest minds, the purest hearts, earnestly pray that help may be sent from God, that he would afford aid even more abundantly. The philosopher, just in proportion to the depth of his philosophy will not claim *knowledge*, certainty. Jesus says, ye shall *know* the truth. He offers to make the difficult comparatively easy. He does not say, you *might* know yourselves, go and commune face to face, why ask for help and a mediator; though it is our fault because we cannot thus commune, he pities the sinner, and offers a gracious salvation. He sees that we have weakened our native powers, that we must be gently entreated, as children.

Again, if we have the knowledge of the faith, in its length and breadth, if we have the light in its clearness, if we have a full, distinct consciousness of duty, and if we have nothing more, we may be of all men the most miserable. For, upon what does the light of heaven shine? Upon ruins. We find ourselves unprepared to obey. To this strait conscience leads us. Here again we find man a sinner. Here again Christianity meets him. And as he is constituted, at least as he is at present conditioned, all deep religious experience must start from this point, from the realization of weakness and unworthiness in view of the awful claims of the law of God. He that has not meditated long and earnestly, with an enlightened and with a sober mind, upon the duty of the child of God, not the creature of the world, but the child of God, what can such an one know about the wants of his soul, or about the means which divine love has provided for the satisfaction of these wants? What can such an one know about the Christian religion, or any religion? We mean the thing itself, not the theory of the thing, but the thing itself, the inward want and the inward supply, the inward sorrow and the inward joy, the inward despair and the inward hope; what part or lot can such an one have in the glorious inheritance of the saints? We may feel that worship is an important element in life, and that we should pay a decent respect to religious institutions, yes we may go much farther, and purge our lives from every grosser stain, and avoid everything expressly forbidden by the letter of common precepts, yet this may be found where a true religious experience is quite wanting, where the high aims of Christian morality are not recognized, and the soul is sunk in spiritual indifference. How few that speak slightingly of religion know what obedience is. For to obey is not simply to have good impulses, to feel rightly, to delight in the law of God, after the inward man, to nurse in the breast the flame of enraptured devotion, to pour out tears like rain, under the sense of ingratitude and crying sinfulness,—it is more than this, for sorrow and tears are not always the preludes to a new life; the water of repentance may flow from no deep fountain, it may avail little to the washing away of sin. To obey is to love rightly, yes and to do rightly from the heart, from the best affections, to love and to execute with pure will and earnest endeavor, all that the spirit of truth doth make known of the truth, the excellent, the lovely. He cannot appreciate the claim who has not mused long and deeply upon the condition of the human heart, who has not considered its actual impurity, the work that must be accomplished in it, before the vision of God, the clear recognition of spiritual realities, will be possible. Out of this heart are the issues of life, yet this heart now throbs with divine love, and presently is stirred with anger and malice, with envy and uncharitableness, with the motions of vile sins. With the heart, man believeth unto righteousness, and the heart must be made clean. He cannot appreciate the claim, who has not *thought* upon duty, and learned by sad experience, how much even the mind is warped, and perverted, and darkened, by the practice of iniquity, how ready, how skilful is selfishness in weaving the veils that hide sins, in mingling the colors that make even abominations beautiful to the eye, yes things to be desired and upheld rather than put away. He cannot appreciate the claim who has not learned, through many hard struggles and many sad repulses, how hard it is for sinners to obey the command, 'search for wisdom,' how difficult it is to read the handwriting of God upon the soiled heart, and to gather his will concerning us, from those pages of Scripture, which are, as it were, sealed against the eye of flesh. He cannot appreciate the command, who has not brought the truth, in its awful clearness, to judge the deeds of one day, widely at variance, as they are, from the perfect standard. He slumbers, he is not yet alive to the great responsibility, who has not compared the kingdoms of the world, as they lie about him, in their darkness, and send up their cry of lamentation, with the kingdom of God, the kingdom of righteousness, as it exists complete and beautiful in the divine purpose, as it has been set forth by enraptured prophets, as it has been promised and in a measure *given* to man, by the Son of the Highest. The obedient must bear their cross, their own cross too,—not simply a tasteful and beautiful memorial of sufferings once endured by others, but a hard, and heavy, and rough cross, a cross that weareth and wasteth the outward man, day by day, crucifying the flesh, with its affections and lusts.

Now, when we realise what it is to obey, to obey that we may know, to know that we may obey, to establish the law within ourselves,—it is apostolic language,—when we consider how needful is this establishment, how the wrath of God is revealed from heaven, against all ungodliness internal and external, when we consider, that as a man thinketh in his heart, so is he, whether he be found in heaven or in hell, then we are oppressed with a sense of human insufficiency, and begin to long for the inexhaustible riches of Christ. Now is the wisdom of man seen to be foolishness; it does not save us in this fearful crisis. The thing that we would, that we do not, the evil that we hate, that we do. The law is true and holy. In a measure, I appreciate its claims, yet every day I am violating some of its commands, if not in deed yet in thought; part and parcel am I of this present evil world, this world that killeth the prophets and stoneth them that are sent from God; its institutions so imperfect, the monuments of my iniquity: its deeds so cruel, the expressions of my hardness of heart. This soul, through which the currents that nourish the divine life, should forever flow, is withered; where is its beauty, and where its strength, and where its glorious beneficent activity. This world, that should be the home of free, happy, God-serving souls,—what is it? I will not say, what it is, —it is not, I think, the kingdom of God, and of his Son. Sorrowful and disheartened, we muse upon these things, the spirit grows heavy, we no longer trust in the arm of flesh, we confide no longer in man or in his institutions, we see that all his cunning contrivances are before the mighty tide of evil, like the bulrush before the ocean wave, we feel the force of that prophetic declaration, uttered by one under the law; 'cursed be the man, that trusteth in man, and maketh flesh his arm.'

Then, as ever, in the hour of distress, the Father that waiteth for the opportunity, draweth us unto himself. Then, to the sad heart of man, he teacheth the prayer for help,—then he appoints the ministry of reconciliation, and with the Apostle, we 'thank God, through our Lord Jesus Christ.'

*** We have received a copy of an excellent Address, 'Christians forbidden to fight,' delivered before the Rhode Island Peace Society, by Rev. E. B. Hall, but must defer further notice of it till next week.

SECTARIANISM IN OUR PUBLIC SCHOOLS.

The Episcopal paper of this city has renewed its attempt to destroy the harmony now existing in our public school system by seeking to introduce into it Athanasian divinity and Calvinistic bigotry. We fear there must be something of personal malice in the most unchristian persecution with which that paper pursues the honored Secretary of the Board of Education. Another correspondent of the 'Christian Witness' has come to the aid of its Editor, who after having treated the Hon. Horace Mann, in a manner which we forbear to characterize by any epithet, refused to admit his reply. The new correspondent lays down the four following propositions, which we copy.—1, 'That the teaching of the evangelical (!) doctrines of the Gospel in our common schools, is not a teaching of sectarianism according to the letter of the statute itself'—because the statute forbids only the teaching of the tenets of *any particular sect of Christians*, not the tenets of *two, three, four, five or six, particular sects of Christians*. The affectionate manner in which the writer speaks of those amiable doctrines of so called Orthodoxy, such as the ruin of man when he comes from the forming hand of his Maker, and the implacability of God unless an innocent victim is sacrificed to his wrath, is truly astonishing. The only Bible which would satisfy him would require an important alteration in the parable of the prodigal son, which to suit him, ought to inform us that the father was obliged to slay his elder son, before he could receive back the younger. 2. The second proposition of the writer is;—'That the Christian instruction now imparted in our common schools, is sectarian, and is given in violation of the Statute cited above,' that is, nothing is superadded to the instructions of the Bible, there is no dovetailing of proof-texts, no tormenting of the Scriptures into doctrinal formularies, no hunting out of incomprehensibilities to pervert the reasoning faculties of children; and inasmuch as there are sects who think that school masters have no right to do these things, the system which regards their consciences and views is sectarianism. 3. The third proposition is;—'That thus to teach mere moral duties as the substance of Christianity, is to cheat the rising generation in the great matters relating to their salvation.' The great fallacy by the aid of which the writer undertakes to sustain this position, is that the school master seeks to teach his pupils what is 'the whole of Christianity,' whereas the master assumes no such task; it is not his business, no more than it is the business of music masters to teach their pupils navigation. 4. The fourth proposition is;—'That the believers in the evangelical (!) doctrines of the Gospel, constituting as they do a large majority of the people of the commonwealth, have a right to demand that their own views, and not the views of the minority, shall be taught in the schools.' To this, we shall content ourselves with replying, that not one quarter part of the people of this commonwealth believe what are called Orthodox doctrines, and that not one quarter part of those who do profess to believe them are able to make an intelligible statement of them. We close by asking our readers to observe the most significant allowance made by the writer in the Witness, that the perusal of the Scriptures will not teach what constitutes Christianity, but that a sectarian system must superadd its formularies to secure the salvation of the soul.

DISSENTERS' CHAPELS BILL.

The arrival of the Hibernia on Wednesday last brought us intelligence that this Bill passed through Committee on the 21st ult. Its having passed the House of Lords, and triumphed thus far so signally in the House of Commons, seemed to make opposition to it in the latter perfectly hopeless. Very few of its opponents were present, but these were earnest in their efforts, and by way of proposing amendments and postponements they endeavored to defeat the final passage of the Bill. The Attorney General combatted all the objections, and the amendments were refused by large majorities. On the 28th ult., the Bill was read a third time and passed by a majority of 120. The Bishop of London continues to offer petitions against the Bill in the Upper House, relying upon the chance that the amendments with which the Commons will return it there, may enable him to sustain his hopeless effort. Possibly the final passage of the Bill may be protracted for a brief period, and cause another division with some violent speeches in the Lords, but its success seems to be sure.

The opposition which has attended this Bill through all its stages has shown most significantly the origin, character and amount of the bigotry now prevalent in England, and has proved that the good sense and love of strict justice which are natural to the people have been perverted by clerical counsel and guidance. All sorts of means have been employed to induce the ignorant and the fanatical to sign petitions against the Bill. But on the other hand the resistance of such a torrent of invective and bigotry has likewise proved that the heart of England is honest, and its greater and better minds are true to the right.

TROUBLE AMONG THE BRAHMANS.

It will be seen by the following Resolutions which are published in the Bombay Oriental Christian Spectator, that the proverbial apathy of the Hindus has been aroused by the action of Christian Missionaries. An assembly of Brahmans of Bombay was lately held at one of their chief temples, to take measures to prevent the diffusion of Christianity among them. Their action is given in these resolutions. The testimony thus borne to the success of Christian effort is far more gratifying than if it came from Christians.

'Whereas, Christian Missionaries, otherwise called Padris, having come into this country to make known their religion, distribute Christian books, and preach in various ways, to induce the people to embrace their religion, and for this purpose have also established numerous schools; and whereas the children of Hindus attend these schools for instruction, and being ignorant of their own religion, and hearing the Missionaries constantly abusing the Hindu religion and praising Christianity, some of them have lost their reason, and, forsaking their own good religion, founded on the Veda, have become Christians; and whereas should the same course continue to be pursued, others will be converted hereafter, and thus the Hindu religion suffer injury; it becomes necessary to make the following rules:—

1. No Brahman shall ever attend the school of the Christian Missionaries to learn their religion, or to hear their instruction, nor shall they allow their children, or any under them, to attend their school; and if any Hindus revile their own religion or preach the Christian religion, means must be taken to prevent their doing so.

2. All Brahmans must follow the above rule; and whoever does not follow it, must be regarded as out of caste.'

NEW PUBLICATIONS.

Third Annual Report of the Massachusetts Colonization Society. Presented, May 29th, 1844.

We have always been at a loss to account for the neglect with which the Colonization scheme has been treated by the great mass of the community, and the violent opposition it has encountered from the Anti-slavery Society. It seems to us one of the most noble and Christian enterprises of our time, promising to introduce civilization and Christianity into Africa, and thus bless, benefit and elevate the African race, more extensively and permanently than aught else that can be done for them. Were we the leader and founder of the anti-slavery society, the most urgent and earnest advocate of the immediate abolition of slavery in this country, we should yet be disposed to aid and encourage to the extent of our ability and influence the Colonization Society, as calculated in its ultimate issues, to confer upon the whole colored race, a good far beyond the immediate freedom of the comparatively small portion who are slaves in this country. We are ignorant of the early history of the Colonization Society and of the character of its immediate founders; but even if that be true, which we have sometimes heard said, that it originated with slaveholders, moved by a desire to rid the country of free colored persons as a means of security and perpetuity to slavery, time has shown that it cannot be confined to the narrow and selfish limits of its originators. If it did not at first distinctly set it forth, it implied, and now embodies and aims to carry out the idea, that the negro is a man, capable under favorable circumstances of improvement and elevation in the scale of intellectual, moral and social condition, and in one direction it seeks to surround him with these favorable circumstances.

This idea is essentially anti slavery. In proportion as it prevails in the community, it prepares the way for abolition. It certainly cannot operate to retard or prevent it. We do not perceive that there need be any opposition between the Colonization and Anti-slavery Societies. In different ways, by different instrumentalities, they are both aiming at the same great object, the good of man, of the African race especially. Neither scheme is sufficient in itself. It would not embrace the whole of our Christian duty and effort in relation to this portion of the human race, merely to break the fetters of the slave in this country. In God's name, for humanity's sake as Christians, for consistency's sake, as freemen and advocates of freedom, let this be done as soon as it can; but there are higher and broader views to be taken of the condition and prospects of this part of the human family; and the Colonization Society, however narrow its original movement, acts in reference to these, and amid opposition and difficulty, in confessedly small and humble beginnings, it has commenced a work which we verily believe, in the providence of that God who 'is not slack as some men count slackness and to whom one day is as a thousand years, and a thousand years as one day,' will eventuate in great and glorious results. Those little dots of civilization and Christianity, made by the colonization society upon the coast of Africa, in the eye of the philanthropist and Christian are spots fraught with as much interest as any upon the face of the globe. They are destined we believe to be fountains of living waters for the regeneration of Africa, and the healing of the woes which at home and abroad have been endured by its neglected and abused races.

We should like to make large extracts from the interesting Report before us, but must confine ourselves to the following passages.

'The amount received by the Parent Society from Massachusetts, acknowledged in the African Repository during twelve months ending just before our last annual meeting, was $1,225 67. The amount thus acknowledged since the last annual meeting is $1,755 82; to which should be added $74 25 expended here but not yet reported, making a total of $1,830 07; showing an increase of $604 40, or more than 49 per cent. To this add $440 20 collected here, but not remitted, and the amount is $2,270 27. The receipts for the African Repository have been $393 25; so that the whole amount received by the Parent Society from within the State, from all sources, has been $2,223 32, and the whole amount raised in the State, $2,663 52. Besides this, the Charlestown Colonization Society last winter procured subscriptions to an amount not known, but probably from $150 to $250, the collection of which, for certain local reasons, has been judiciously delayed; and other subscriptions are known to have been in progress.

In former years, the foreign business of the Parent Society has almost wholly been conducted through southern ports. During the year now ending, it has been found advantageous to transact some of it in this city. Insurance has been effected on shipments from this and other ports, supplies for the Colony and goods for the Colonial store have been purchased, a ship for conveying emigrants and stores has been chartered, and other business transacted, to the amount of seven or eight thousand dollars.—This, we hope, will have a good effect upon public sentiment, by exhibiting the Society and its Colony as active realities, worthy of the attention of business men. The direct pecuniary advantage to the Society, from these transactions, is not yet exactly ascertained. It cannot, however, be less than $1,000. In the transaction of this business, your office in this city has been found convenient.' * *

'The Lime Rock took out the last detachment of those who were formerly slaves of the late Mrs. Reed, of Mississippi. Their case is worthy of special notice.

Her father, Capt. Isaac Ross, died some years since, having bequeathed his slaves, upwards of three hundred in number, and a large amount of other property, to the American Colonization Society. The slaves and other property were then estimated at more than $300,000. Suits at law were instituted for the purpose of setting aside the will, and means have been found to protract the litigation even to the present time. It is believed, however, that the freedom of these people will ultimately be secured, and that perhaps enough of the estate will be left to defray, on an economical scale, the expense of their emigration. His daughter, it was well known, deeply sympathized with his views on that subject; but she seems to have been discouraged from making a similar will in her own case, by the difficulty found in executing that of her father. With the exception of a small legacy to a friend, she bequeathed her whole estate, consisting of her slaves and 1,600 acres of land, to Dr. Stephen Duncan, of Natchez, and the Rev. Zebulon Butler, of Port Gibson, who were appointed her executors. The legacy was not in trust, nor encumbered with any conditions, written or verbal. The legatees might have sold the land and slaves, put the money in their own pockets, and been at peace with all but God and their own consciences. They, however, determined to do what they believed to be most agreeable to the wishes of Mrs. Reed, and for the best good of the slaves. Within three months from decease, Dr. Duncan advanced $2,500 to the Colonization Society, towards the expense of their outfit. But just before they were ready to sail, all proceedings were staid by an injunction. This was followed up by every kind of proceeding before courts of law and chancery, and before the legislature, which the ingenuity of lawyers could invent; so that several years were consumed, and not less than $20,000 of Mrs. Reed's estate was spent, in securing the freedom of her people. At last, Dr. Duncan advancing $1,500 more of his own funds for that purpose, 71 of them embarked in the Renown, at New Orleans, on the 9th of May of last year. Others, who joined them at New Orleans and at Norfolk, raised the number to 79, all of whom have been safely landed at Monrovia. On the 10th of last month, the remaining 72 sailed from New Orleans in the Lime Rock. They were accompanied by the fourteen from Flemingsburg, before mentioned, and six from New Orleans, making 92 emigrants in all.

The whole number sent out during the year is 175. Of these, 143 were from the estate of Mrs. Reed, and 21 others were slaves, who thus became free; making in all, 164 slaves emancipated during the year.' * *

'In respect to the Colony, we are at length relieved from the necessity of relying upon estimates and conjectures. A census has been taken, which, when printed, will give very full and definite information on nearly all important points. At present, we can state only a few of the results. It should be remembered that this census relates only to the Colony of Liberia proper, and does not include the Maryland Colony at Cape Palmas. Almost every one's first question will relate to Population and Health.

The emigrants received up to September, 1833, were 4,454. The deaths of emigrants during their first year have varied, from less than 9 to nearly 50 per cent. These deaths are found to bear no relation to the healthiness of the year; being often the greatest when the deaths among older colonists are fewest, and the contrary. But they do bear a very evident relation to the character and demeanor of the emigrants, the supply of medical attendance, the season of the year in which they arrive, and other similar circumstances. During the five most favorable years, the average mortality of new emigrants was 9.79 per cent. After suitable deduction for the ordinary rate of mortality among others, there is a remainder of from 4 to 5 1-2 per cent, which may fairly be ascribed to the process of acclimation, conducted with such prudence as it is reasonable to require, in the present circumstances of the Colony. The whole number who have died within a year from their arrival, has been 996; being 22.35 per cent.

The mortality among acclimated colonists is by no means alarming, when compared with that among the same class of persons in this country.

The average mortality of all the inhabitants of Boston for the last seven years, taking the census of 1840 as the average number of inhabitants, has been 2.16 per cent. Among the white population in Baltimore, from 1823 to 1826 inclusive, it was 2.23 per cent; in New York, 2.49; in Philadelphia, 3.19. Among the colored people in Baltimore, for the same years, it was 3.10; in Philadelphia, 5.02; in New York, 5.29; and in Boston it is supposed by well informed persons to be about 6.66. The average annual mortality among acclimated Colonists in Liberia, for the last twelve years, has been 4.20; and for the last three years, 3.07. The greatest mortality among them except in 1822, during a time of war, was 6.94 in 1828. Since that time, it has never risen so high as 6.00 but once and never so high as 5.00, when there was a regularly educated physician in the Colony.

It appears, therefore, that the climate of Liberia is more favorable to the health and longevity of acclimated persons of color, than that of Boston, New York or Philadelphia; and even including the dangers of acclimation to a person not censurably imprudent, a colored emigrant from the south is more likely to live three years in Liberia than in Boston; more likely to live four years than in New York, and five years than in Philadelphia.' * * * *

'The churches in the Colony are 23. The communicants, emigrants and their children, 1,014; recaptured Africans, 116; native, 353. There are 16 schools, containing 562 scholars, of whom 192 are of the native population.

The convictions, from the first planting of the Colony, not among the Colonists merely, but among the whole population directly amenable to the courts, have been, for murder, 9; kidnapping, 11; burglary, 17; grand larceny, 107; petty larceny, 184; other crimes, 47.

The valuation of private property, which is said to be much below its true market value, amounts to $120,075, or $50 24 to each inhabitant, or about $250 to a family of about five. Of this amount, $21,775 is employed in agriculture, and $99,300 in commerce. There are in the Colony 11,197 coffee trees, and 54 acres of sugar cane. At the port of Monrovia, during the three months ending March 30, 1844, the imports amounted to $16,524 17; the exports to $13,058 87. The amount at each of the three other ports of entry was supposed to be nearly the same; but the official returns have not yet been received.

Of the moral and intellectual character of the Colony, something may be inferred from the fact that about half of the Colonists are communicants in the several churches, and more than one fourth are at school.

Of its missionary influence, against which so much has been said, we may judge from the fact that there are 353 native communicants, converts from the grossest heathenism. The Ceylon mission of the American Board, which was commenced four years before the Colony, and has been regarded by intelligent men as the model mission of Protestantism, had, in communion with its seven churches, at the latest date before the last annual meeting of the Board, 340 native members;—just 13 less than the 23 churches in Liberia.

The beneficial influence of the Colony on the surrounding tribes continues to increase. Since our last meeting, intelligence has been received of the treaty formed in February, 1843, with the Golahs. Yando, the head king of the Golahs, resides 100 or 200 miles up the St. Paul's river, and professes to have 50,000 subjects, which is doubtless a great exaggeration. The Golahs, like all the allied tribes, agree to abolish the slave trade and several idolatrous and barbarous usages, and to make no war without the consent of the Colonial government.

In November last, with the countenance of Commodore Perry, of the U. S. squadron, an important treaty was made with the Kroos, by which they bind themselves to abstain from all participation, direct or indirect, in the slave trade, and 'that no foreign officer, agent or subject, except the Colony of Liberia or the American Colonization Society, shall purchase, have, or in any way, by sale, lease or gift, obtain, any right to or claim upon the Kroo country.' The Kroomen are well known to all acquainted with Western Africa, as the watermen of that coast. Few vessels, public or private, can dispense with their assistance. The policy of the tribe has restrained them from engaging directly in the slave trade; but they have always been ready to assist slavers in getting slaves on board. The loss of their aid will subject the slave traders to very serious inconvenience. Their country posseses some important commercial advantages, and foreigners have shown special anxiety to secure some foothold within its limits.'

James Munroe & Co. have published a new and improved Edition of 'Devotional Exercises for Schools and Families.' It is well known that this admirable compilation is made by J. T. Buckingham, Esq., of this city. The former Edition was composed entirely of selections from the Scriptures, in the following order for each exercise;—a few sentences mostly from the Proverbs to be read by the Instructer,—then a selection from the Psalms for responses,—then a selection chiefly from the Gospels, to be concluded by the Lord's Prayer. Selections from the Gospel of John—omitted for want of space in the first Edition, are added to this, as likewise one or more Hymns at the close of each lesson. We recommend the little volume with all our hearts to families and schools.

'The Literary remains of the Rev. Jonathan Maxey, D. D., second President of Brown University, by Romeo Elton, D. D.' Under this title Alexander V. Blake of New York has just published a handsome 8vo. volume containing Memoirs, Sermons, Addresses and Orations, delivered in different parts of the country. The author (who was the father of the late Virgil Maxey, killed on board the Princeton) enjoyed considerable fame in his own denomination. He was a man of a vigorous and powerful mind, as his writings indicate. The volume will make a valuable addition to our Libraries, as it has an historic and biographical, as well as a literary character.

Mr. Blake has likewise published a small volume with fair type and paper comprising Questions and Answers on Butler's Analogy. This book, with the help of a well qualified teacher, is admirably adapted for the use of higher classes in Sunday Schools. With its matter illustrated at length, it would interest and discipline and sanctify the mind.

T. H. Carter & Co., have sent us No. 1 of Heaven and its Wonders, and also concerning Hell—from the Latin of Emanuel Swedenborg, with a Portrait of the author. Price 12 1-2 cents, to be completed in five numbers.

ANNUAL VISITATION OF THE DIVINITY SCHOOL.

A larger number of persons than usual were present at this anniversary, held in Cambridge, on Friday, the 12th inst. But while the audience, as well as the character of the services, was so respectable we must express our strongest regret that the class of graduates was so small. Only four individuals are sent out from this our only Theological Institution, surrounded as it is with the noblest associations and crowded with the best advantages; only four individuals to preach our simple and precious faith. We are aware, and we rejoice to know, that other Schools are beginning to be gathered and established in other parts of the country, to supply the peculiar wants of those sections. We are aware too, that other persons here and there, and at long intervals, receive licenses to preach from different ministerial associations without connecting themselves with any Seminary.

The Boston Association has given certificates to two gentlemen—Rev. Wm. C. Tenney and Rev. O. W. B. Peabody, within the last two months. But these facts are not enough to remove entirely our pain that so few are to be found entering the profession. The supply is altogether inadequate to the existing demand of vacant pulpits. It is not sufficient to fill the vacancies occasioned by death alone, to say nothing of removals from other causes, and the springing into existence, constantly, of new societies. Why, it is stated in the Report of the General Secretary of the A. U. A. for 1844, an extract from which was inserted in the last number of the Register, that within little more than a year eleven of our clergymen have been called from the scene of their earthly labors. We have waited during that year for a reinforcement to our ranks; and now we receive, with disappointment, a little company of four. We trust they will be four strong, and make up for the paucity of their numbers in faithfulness, zeal, eloquence and learning. The denomination complains often of its wants. It has this one real and pressing want, the first and chief of all its necessities; it wants preachers, educated preachers, of spirit, earnestness and ability.—When that requisition is met, others will be.—Cannot every Unitarian parish furnish one young man for the ministry? Cannot every one of our clergymen persuade and bring forward one other? How shall men believe except they hear, and how shall they hear without a preacher?—We are not deterred from making these remarks by the apprehension that some other sects will delight themselves over our deficiencies, although we have had considerable experience of their willingness to do so. For we have a very satisfactory confidence that four tongues speaking the truth in love, are better than four hundred babbling of error and bigotry. Five words uttered with the understanding will leave a more lasting result than five thousand with superstition, contradiction, and all uncharitableness.

D.

The following was the

ORDER OF EXERCISES.

Voluntary—Prayer—Selected Hymn.

1. Knowledge of Physical Laws indispensable to the Christian Minister. Mr Wm. G. Babcock.

2. The Church of the Past and the Church of the Future. Mr. Rufus P. Cutler.

HYMN.

BY MR. HIRAM WITHINGTON.

Cross of Christ! where Jesus gave
Life, a dying world to save;
Cross of suffering, toil, and shame,
Honored be thy sacred name.
This, our banner, wide outfling,
'Christ of lords and kings is King.'

'Thou who life's dark pathway trod
But to teach the truth of God,'
Gladly will we follow thee,
Or to death, or victory;
This our glory and our pride,
Faith in Christ the crucified!

Cross of Christ! a shield from sin,
Be enshrined our hearts within.
Emblem of the Christian's strife,—
Promise of immortal life,—
Sorrow's hope, and victory's goal,—
Symbol of the ransomed soul!

Heralds of Christ's cross, may we
To our mission faithful be;
In His spirit be it borne,
Who, by Sychar, faint and worn,
Yet forgot the needed bread,
While the famished soul he fed.

Cross of Christ! in visioned light,
Cheer and aid our feeble sight;
Let thy presence from afar
Lead us still like Bethlehem's star,—
And our watchword ever be,
'By this conquer and be free.'

'Teachers of the word of light,
Go ye, in your Master's might!
Speed your embassy, where'er
Life has grief, or death has fear;'
Till the ransomed world shall sing,
Christ the crucified is King!

3. The Grounds for expecting the Prevalence of a more rational Theology. Mr. Thomas H. Pons.

4. The Mystical Element in Religion. Mr. Hiram Withington.

Hymn—Prayer.

THE ASSOCIATION OF THE ALUMNI.

The Annual Meeting of the Association of the Alumni of the Cambridge Theological School, was held on the 12th inst. At the meeting for business, held in the University Chapel, at 3 o'clock, P. M., Dr. Francis, Vice President in the Chair, the following Gentlemen were chosen Officers of the Association for the present year.

Rev. Dr. Francis, President.
Rev. Ralph Sanger, Vice President.
Rev. Chandler Robbins, Secretary.
Rev. Wm. Newell, Rev. C. A. Bartol, Rev. F. D. Huntington, } Committee of Arrangements.
Rev. Dr. Peabody, of Springfield, was chosen second preacher.

The following resolution, offered by Rev. Mr. Lothrop with some brief remarks, was unanimously adopted.

'Resolved, That the members of this Association deeply lament the loss they have sustained during the past year, in the death of their President, Rev. Henry Ware, Jr., D. D., and would place upon their Records an expression of their gratitude for his eminent services to the Church and the world, their reverence for his exalted and consistent Christian character, and the affectionate veneration in which they will ever hold his name and memory.'

Some discussion was then had upon the subject introduced last year by the Rev. Mr. Ellis of Charlestown, the relief of enfeebled and destitute clergymen. The whole subject, embracing the consideration of the fluctuating and uncertain tenure of the pastoral relation at the present day, its causes and remedy, was recommitted to Messrs. Ellis, Noyes and Miles, to report at the next Annual Meeting.

The association then adjourned to the Rev. Mr. Newell's Church, where the Annual Address was delivered by Rev. Dr. Frothingham, on 'the experiments and dangers of our religious day and in our own denomination.' Our report of this admirable performance, which well repaid the profound interest and attention with which it was listened to, must be deferred till next week.

CATALOGUE OF THE DIVINITY SCHOOL IN CAMBRIDGE.

A Catalogue of the Names of those who have received a Theological Education at Cambridge since 1816 was published and distributed last week. It has been compiled and edited with great care by Rev. J. L. Sibley, Assistant Librarian in Harvard University. It gives the name, the place of birth, the year and the College of graduation, the places and the dates of Ordination and Installations, of death or retirement from the ministry, and present abode, whether or not as Pastor. The list comprises 213 names, of whom 152 were graduates of Harvard University. The number of survivors is 190. The year 1817 is chosen for the commencement of the Catalogue for reasons given in an Introductory Notice, which we copy entire, as many of our readers will be interested in it.

Many persons, interested in the Divinity School at Cambridge, have felt the want of a Catalogue of the Alumni of that School. The present Catalogue is an imperfect attempt to supply that want. We are fully aware of its defects, and publish it with the hope that it may be the foundation of a more accurate one at a future day.

It is difficult to fix upon any precise time when what is properly called the Divinity School in Cambridge had its beginning. From a very early period, theological students had resided at the University, and pursuid their studies in their own way, with occasional advice and assistance from the Professor of Divinity. In the autumn of 1811, as we are informed in a pamphlet* published in 1836, by Dr. Palfrey, then Professor of Biblical Literature, Dr. Ware, the Hollis Professor, began a course of exercises with the students in Divinity, which may be regarded, we presume, as the first attempt towards a systematic arrangement of regular studies in this department. At that time, the following gentlemen, to whose names are affixed the years in which they received their College degrees, became his pupils, viz:

Messrs. John Emery Abbot (B. C. 1810,) Joseph Allen (H. U. 1811,) John Dudley Andrews (1810,) Lemuel Capen (1810,) Jonathan Peale Dabney (1811,) David Damon (1811,) Charles Eliot (1809,) George Bethune English (1807,) Edward Everett (1811,) Thomas Brattle Gannett (1809,) Samuel Gilman (1811,) Joseph Haven (1810,) Francis Jackson (1810,) Cyrus Pierce (1810,) Thomas Prentiss (1811,) Hiram Weston (1811.)

Between the year 1811 and the time when the Catalogue begins, several other students pursued their studies under the direction of Dr. Ware, among whom were the following, viz:

Messrs. Thomas Tracy (H. U. 1806,) Henry Ware (1812,) Charles Folsom (1813,) Rufus Hurlbut (1815,) Thomas Savage (1813.)

We have, however, fixed upon the year 1817 for the beginning of the Catalogue, because in that year public exercises, or the public reading of dissertations, somewhat similar to the present Annual Visitation, took place. In December, 1815, the Corporation issued a circular, soliciting funds for increasing the means of theological education at the University; and in the year 1816, Mr. Norton, then Dexter Lecturer, was requested by the Corporation "to attend exercises with the theological students of the University, in such parts of the criticism of Scripture, as the committee on the course of studies to be pursued shall point out," which request he accepted; and from this time, in fact, he discharged the duties of Professor of Sacred Literature. In March, 1816, a report on the formal organization of the Theological School was accepted by the Corporation, and in the same year, Mr. Norton was appointed Dexter Professor of Sacred Literature. The year 1816, then, when Dr. Ware gave instruction in Systematic Theology and other branches, and Mr. Norton in Sacred Literature, may, on the whole, be regarded as the first year of the existence of the Theological School in Cambridge. The records of the meetings of the Faculty of Theology begin with October, 1819; but they imply that the Faculty had been formed before that date.

In the earlier classes, the names of the students are placed under the year in which, as far as we can ascertain, they received approbation for the pulpit. Some exceptions to this, however, have necessarily been admitted. Down to the year 1831, as we learn, "students had been in the habit of leaving the School at various stages of the course, to enter the pulpit." After that time, the practice was discontinued; but, in consequence of that practice, it will be seen that some gentlemen were ordained as pastors before those with whom they were classed had left the School, or received approbation as preachers.

The aid of all, who may feel an interest in the subject, is respectfully requested, to supply the defects or correct the errors of the present Catalogue. Any communication for this purpose will be received as a favor by either of the Professors in the Divinity School.

* This very useful pamphlet contained several brief memoranda concerning the School, and was issued with the design of eliciting further information.

We are so drawn together by our social relations, that all the errors and evils of society react upon us individually.

CORRESPONDENCE.

TRENTON, Oneida Co., N. Y. July 4, 1844.

MESSRS EDITORS:—It may be interesting to you, and to some of your readers, to learn of the continued prosperity of our society. We are but few in number, and those few scattered over a territory ten miles in extent. It is with us still the day of small things; but little by little we make progress. After having built a church some two years since, to accommodate with service on alternate Sundays that portion of the parish which is most remote from Trenton Village, we have now remodelled, repaired, and adorned the church edifice, built for the society in this place, about thirty years since. Our lofty pulpit has come down, bringing the preacher nearer to his people—a change emblematic of the changing views of the age, by which religion is made to sympathize with humanity. The old square pews have been removed; and people worship no longer in families, but approach God in individual relationships, or as members of the larger family of man. The labors of the carpenter and the painter have given us a house as convenient, and as neat and tasteful as could be desired. By the efforts of the ladies, the floors have been carpeted throughout and the seats cushioned.

Perhaps in these circumstances which I have spoken of, there may be little worthy to be mentioned in public print. The liberality of our people, however, ought not to pass without a notice; and the views which they hold of their duties to the worshipping community, present an example worthy to be regarded. Our house has become a free house; free to all the community, free to the poor, to the stranger, to the neighbor of a different faith, to the unbeliever. The pews were sold, after the original building of the house, at prices varying from two hundred dollars downwards; but the proprietors caused a paper to be legally drawn up, a few weeks since, to which they attached their signatures, resigning their rights, and pronouncing the seats free to all persons forever.

This important step has not been taken without consideration and discussion. The feelings of the members of the society naturally led them to view the proposition with interest and favor. Nature itself, as well as our religion, speaks to us a kindly word in behalf of the poor; the wants of the community must be provided for by those who feel the value of the Christian religion, and the responsibilities which it imposes.—One difficulty, which is supposed in cities to forbid the opening of the house of God to all who may choose to enter, to all who may need instruction, has never existed with us. No tax has been laid upon pews, and none I believe upon the members of the society, since the society was first gathered. We have lived entirely upon the voluntary principle. Each man has given for the support of worship according to his own free-will, according to his own estimate of the privileges which he has been enjoying. Do we need any other support for religion? Is not religion best supported without tax? Is it not likely to advance most rapidly when it presents claims to nothing which they possess, except their love?

Our house was dedicated anew, on Sunday, the 23d of June. I send you an extract from the morning's discourse.

'He that keepeth my commandments, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.' By these expressions, it will be admitted our Saviour intended the highest condition of the soul, the highest reward, perfect acceptance with God. He intended 'conversion;' he intended 'regeneration,' 'sanctification,' 'salvation.' And yet he says he will manifest himself to one that obeys his commandments. It is plain that Christ is not manifest to the soul of the disobedient. Near as the Spirit of God is to the soul, it is manifest to none but those who obey. Would you be filled with the spirit of prayer, according to the language of Christ, you must obey. Would you be regenerated to new affections, to tenderness, to gentleness, to generous love, you must *do* what Christ appoints. Would you be made free from hatred, selfishness, lust, undertake to live the life which Christ marks out as the Christian's, and he will manifest himself to you; God will take up his abode in your soul: in their pure presence and by their grace, envy, malice, lust, and selfishness shall be put to flight. In this language of our Saviour, the whole mystery of religion is revealed. Religious experience is wholly explained. Whoever has read this passage, and has inquired thereupon what the commandments may be which Christ requires us to obey, as the condition of his presence, knows all essential truth. No man need teach him.—He himself, however humble, may go forth to teach men that regeneration is produced by keeping Christ's commandments.

Christ's commandments are moral teachings. But there are some who hear with pain the expressions used that Jesus taught morality. But morality, in their use of the word, has acquired a wrong signification. Christ teaches us morality as the sum and substance of the Christian religion: but it is not the morality of the world which he teaches. Many are far from understanding what degree of morality it is which our Savior enjoins; and it is on account of their failure to understand, that they suppose some mysterious religion is intended in his words.—Many in the Christian church, many new converts, seem to have little idea that Christ requires them to live by any other law than that which rules the morality of the world. They seek riches, as the world seeks to be rich: they hold on to their wealth with as determined a grasp as the world does, as if no trust could be put in God's promises to reward those who do good with their possessions. People make profession of church-membership without laying aside the fashions of the world; fear still to appear in public, unless dressed according to the world's standard, and are wretched if they have not houses large, and furniture splendid enough to give them importance in the world's view.—They spend their lives in the same busy idleness in which they had been accustomed to live, before they professed the name of Christ, effecting little of permanent good for themselves and the world. Under these circumstances, not a few are found who think that little difference exists at the present day, between the morality of the church of Christ at large, and the morality of the world.

But it is not the world's morality which, Christ enjoins. Were it so, it would be freely granted that morality could not lead to salvation: but Christ's commandments are wholly different from the moral principles of the world at large. Christ enjoins upon us to live by such motives as actuated his life; he would have us adopt those principles of conduct, by which we may understand the angels live. Benevolence,—active labor in doing good,—the consecration of our money that we may do good with it,—the labor to obtain money and knowledge, only that we may do good;—to live holily, as God lives, this is Christian morality; and while I know well that the moral conduct of men does not generally exalt their feelings to a religious condition; I feel as deeply that to keep Christ's commandments does exalt, regenerate the soul and make it one with God. * * * *

If we fail, my friends, in that experience of religion, which we desire,—if we do not pray with pleasure,—if we do not see God in prayer, and see Him in the world,—we are brought to the conviction that we are not good. We may be equal to our neighbors in goodness. We may be even more upright, more benevolent than they. But we are not as upright, as benevolent as the gospel requires. To attain the full experience of religion, we must repair to Christ, and learn to be better still. The fashions of the world must cease to interest our minds. Our reputation for wealth we must neglect to care for. We must be willing, if necessary, to make great sacrifices. In order to enjoy religion, some will be under the necessity of altering the style in which they live, some will appear in humbler clothing, some will dispose of the elegancies and luxuries which surround them, in order to procure means for the advancement of truth, and the comfort of the poor and afflicted. Some will withdraw from the circles of society in which they move, conscious of the frivolity of the life they have lived. Debts, long since contracted will be paid; men will labor diligently, and will sell what they possess, so that by doing justice to men they may find favor with God. Unjust gains will be renounced; and many will remain poor, rather than be unjustly rich. 'Lord what wilt thou have us to do,' is the question which we ask: and the reply is, go, and do what the good Samaritan did: go and live as one who loves mankind, who loves his own soul, rather than his life. But whatever man of the world will study the words of Christ, he will find it necessary to make great changes in order to enjoy the presence of God in the soul. The young man called to sell all and give to the poor, was called to no greater sacrifice of the spirit than all are called to make. Thanks be to God for his unspeakable goodness, who teaches us that by renouncing the world, and by being good, we can enjoy the manifestation of His presence in the soul. * * *

The Boston Sunday School Hymn Book, with Devotional Exercises. By Lewis G. Pray, approved by the Sunday School Society. Boston: Benj. H. Greene, 124 Washington street, 1844, 16mo., pp. 180.

This little volume which is already in extensive circulation contains 190 Hymns, 14 Scripture Lessons, and 13 Prayers.

The well known services which the compiler has rendered to the cause of Sunday Schools, his experience in the work of instruction, and his knowledge of what is wanted for their best advancement, qualify him as much as one else to prepare a proper hymn book, which we believe he has done.

[From the N. Y. Protestant Churchman.]

BIBLE SOCIETIES.

A circular letter, under the date of May 8th, has been issued by the Pope to all Patriarchs, Primates, Archbishops and Bishops, against Bible Societies, as institutions employed by "the enemies of Catholicism, under whatever denomination they may appear," "to seduce the truly faithful, and deprive them of the holy instructions of the faith." Those noble associations, which have accomplished so much for the extension of Christian truth, are stated to "labor everywhere to disseminate the Books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidels; continue what St. Jerome formerly complained of—pretending to popularize the holy pages and render them intelligible without the aid of any interpreter, to persons of every condition, to the most loquacious woman, to the light-headed old man, to the worldly cavilier, to all, in short, and even by an absurdity, as great as unheard of, to the most hardened infidels." The chief thing complained of is the tendency of the distribution of the Bible, to favor "private interpretation," and break down the influence of 'tradition;' and such particular stress is laid upon the fact that efforts have been made to circulate the Scriptures, in the language of the Pope, "not only in Italy, but even in our own capital," that it is apparent no little alarm is felt in Rome as to the issue of these attempts. Other circumstances, indicating cause for apprehension, are also referred to, and then follows this remarkable passage, showing, we think, that "the very centre of unity itself," is not insensible to the signs of the times.

"Scarcely were we made aware of these facts but we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manœuvres. Although there be no reason to apprehend the destruction of St. Peters's See at any time, in which the Lord our God has placed the immovable foundation of his Church, yet we are bound to maintain its authority. The holy duties of our Apostolical ministry remind us of the awful account which the Sovereign Prince of shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are entrusted to us, if any perish through our fault."

TAKING SNUFF IN SCOTLAND. The Rev. Dr. Chalmers in a speech at the late meeting of the Free Church Assembly said—'They had heard of the inability of the people in the Highlands to support their ecclesiastical system among themselves. Now, in reference to that, he must say that they might do a great deal more for themselves than they were aware of. Why, he was convinced that if they deprived themselves of their pinches of snuff, they would be able to support their whole ecclesiastical system.—(Laughter.) He would prove this by referring to the excise returns; and to show what might be done in this way, he would only mention that in the island of Islay no less a sum than £6,000 a-year, (about $30,000) was spent in the way alluded to.' (Renewed laughter.)

PRIVATE MAILS LEGAL. The suit brought by the United States against Pomeroy & Co., for carrying mail matter by private express, terminated on Thursday in favor of the defendants. The case was tried at Utica before Judge Conkling The Judge took substantially the position assumed by Judge Sprague, of Massachusetts, and confirmed by Mr. Justice Story.

By the 28th annual report of the Directors of the Deaf and Dumb Asylum at Hartford, Conn., it appears that the number of pupils remaining in the Asylum, May 11th; 1844, was 142—72 males and 70 females.

SAD ACCIDENT. A lad named Orlando B. Shaw, about sixteen years old, was drowned in a pond in Worcester, Mass., on Friday morning. He was bathing, and attempted to swim across the pond (as his friends suppose,) but became exhausted and sunk. Search was made, and his friends succeeded in recovering the body.

FROM MEXICO.—The U. States ship Vincennes Captain F. Buchanan, arrived at Pensacola on the 4th instant from a cruise on the coast of Texas and Mexico. She is said to have brought important despatches from Commodore Connor, commander-in-chief of the "Home Squadron," and Mr Green our Charge d'Affaires at Mexico, which were immediately forwarded to Washington by mail.

Papers to the 20th of June were received by the Vincennes from the city of Mexico. They contain Santa Anna's letter to his Minister of Foreign Relations, written after the interview which he had with Mr. G. L. Thompson, the recent special agent of the United States to Mexico; also a long correspondence between M. Bocanegra, the Mexican minister of foreign relations, and Mr Green, our charge d'affaires, on the subject of the annexation of Texas to the United States.

The views and intentions of Mexico relative to Texas are confirmed by Santa Anna's letter, of which the following is an extract:—

"The president of the United States, in my opinion, has not acted very properly in treating of the annexation of Texas with its actual possessors, because the majority of these, being but a portion of the American community, although with the name of Texans, have no right to enter into treaty of a Territory which does not belong to them. That Mexico being resolved to sustain her rights without ever yielding them, because she considers them unquestionable, thinks the proposition made on the part of the Americans to be inadmissible, and renounces all idea of ceding her territory. That Mexico is resolved again to undertake vigorously the campaign against Texas, for which she holds in readiness a large army with all the necessary resources, which the peace she had latterly enjoyed, and the general prosperity of the country have enabled her to obtain. That if she has not proceeded to open the campaign during the present year it is because she has been awaiting the result of the armistice agreed upon, in order to treat of the termination of the actual war. That if the United States desires in good faith to arrest the disorder which exists there so much to their prejudice, their best plan is to induce Texas to recognize the sovereignty of Mexico, disposed as she is to make every concession which situation, religion, customs, &c. may require, but that in no manner will she consent to dismember her territory; rather will she carry the war to any extreme which may be necessary to sustain her rights; and that as nations do not die, the right of re-conquering that territory shall remain to our children and our grand children. That this is the opinion of the government and of the Mexicans."

The Mexican congress have refused to grant Santa Anna the additional thirty thousand men and four millions of dollars which he required for the invasion of Texas. Mexico, it is stated, has now a force of thirty-six thousand men. Congress has intimated to the president that he can take from this body the number asked for, provided he calls into active service a corresponding number of the "national militia," and that it will allow him one million of dollars if he can raise that amount of money *without forcing a loan*. This proposition does not suit the views of Santa Anna, and unless he can carry out his original plan the invasion of Texas, it is thought, will be abandoned—at least for the present.

The Mexican government had not paid the May instalment of the indemnity due the United States. It amounts to $140,000.

FROM AFRICA. The brig Robert, Capt. Cook, arrived last evening, 28 days from the coast of Africa. King Sanah, the principal king on the river Nunez, died in February last. It will be recollected that about three years ago, the Dolphin and Grampus were sent to call him to account for depredations committed upon American vessels.

The river Nunez was blockaded by the British steamer Albert from the 24th of January till the 12th of March. No boats or vessels of any nation were allowed to pass. On the 7th of February the supercargo of the Robert went on board the Albert to inquire about the blockade. The acting lieutanant in charge would not allow him to trade with the natives within the blockaded district; and having ascertained that two men belonging to the Robert were British subjects, he demanded that they should be given up. This was refused. He then said he would come on board and take them by force. Finally, to prevent further trouble, the two men were sent on board. If this is the whole of the story, a gross outrage has been committed on our flag. Of course we shall neither submit to impressment, nor search in time of peace. But perhaps it will turn out that these two men were deserters from some British vessel on the coast; or that there were other extenuating circumstances not here stated.

The brig Elizabeth, of Salem, was in the river when the blockade was laid, and was not allowed to leave until the 12th of February The Robert and Oriental were detained two weeks. This blockade ruined the voyages of five American vessels which trade to said river.

The British brig Ferret fired into two American vessels while Capt. Cook was on the coast, which was seven months. During that period he saw but one American vessel of war, the Porpoise, which called at the river Gambia in January, stopped 18 hours, and then proceeded to leeward. American vessels, according to Capt. Cook, suffered more from the insults of British cruisers, than from the misconduct of the natives. [Journal of Commerce.

PHILADELPHIA—FURTHER ARRESTS. The excitement at Philadelphia was very great on Sunday, on account of the arrests of the previous day, but did not manifest itself in any open acts of violence.

Further arrests were made on Saturday. Eaton Harwood, charged with bringing up the gun in front of the church on Sunday morning, to enforce the demands of the mob, was committed in default of $13,000 bail, to answer a charge of high treason, riot, and murder. He was traced to the command of the cannon which battered the church on Sunday morning. Another, named Valentine Conrad, has been committed by Recorder Vaux, charged with treason and riot.

Thomas D. Grover has also been implicated, and Alderman McKinley, of the 4th ward, badly so. The whole course of the testimony shows that the local police might have preserved the peace, but would not, and that General Cadwallader did not fire until compelled to do so.

Wm. H. Springer, one of the present grand jury, is also in custody for using inflammatory language.

GREAT STORM AND FRESHET. On Wednesday morning our town was visited by a severe rain, with violent thunder and lightning. The lightning struck the conductor of the Winooski Church, and the side-walk near Mr. Catlin's on the hill. About one o'clock the rain and thunder again came on and lasted for an hour or more. But the evening brought the severest and most violent rain which has occurred here for fourteen years. It rained *torrents* for *two hours*, flooding the streets, and carrying away bridges and huge masses of earth, almost in an instant.

The extra stage coach from the South coming toward this village about one o'clock at night, was precipitated into a deep gully across the road made by the carrying away of a bridge, and one of the passengers, Mrs. Whitney, the mother of our townsmen, Messrs. Henry and Stephen Whitney was drowned before she could be extricated from the coach. The other passengers, four in number, were rescued. Two horses were also lost.

This melancholy accident is the only one which has yet come to our knowledge, but we fear there are more to come.

If the rain fell as long and as fast up the river, the destruction of property must have been great. [Burlington, Vt., Free Press.

A COLORED LAWYER. Mr. Macon B Allen of Portland (and formerly of Boston, Mass.) colored, whose application for admission to the Bar in April last, under the new act, was, as we stated in our paper at the time, refused on the ground that the applicant was not a citizen of Maine, in the contemplation of said act, subsequently applied *under the old law* to be admitted by examination. He was thereupon called before the examiners, a committee of the Cumberland Bar, and sustained a satisfactory examination—the committee recommending him to the Court as a fit candidate—and accordingly he was yesterday admitted, in the District Court, to practice as an Attorney and Counsellor at Law in the Courts of this State. [Portland, (Me.) Adv. July 4.

ROBBERY. The store of Mr J. L. Riddle, 31 Congress street, was entered on Tuesday night, by means of false keys, and several pieces of cloths and a variety of clothing stolen. The chambers of Mr J. M. Allen, at the corner of Milk and Federal streets, were also entered last night, and a salamander safe taken. In the safe was a pocket book and about $20 in silver. [Trans.

MR. GOUGH AT THE AUBURN PRISON. A letter from a gentleman in Auburn, dated July 1st, says, "Yesterday Rev. Mr. Marsh and Mr. Gough paid a visit to our village. I went with them to the State Prison at 9 o'clock; which is the Chaplain's hour on Sunday morning. The prisoners, more than 800 in number, densely filled the large chapel. A large choir sung with much propriety the hymn, "*Another six days work is done*," when the throne of Grace was fervently addressed by the Rev. Mr. Marsh. Mr. Gough then spok for an hour, giving the prisoners both his own and their experience, in his graphic, touching style. It was a deeply interesting hour. The hard features of the prisoners were soon softened; the tear startled and flowed freely down many a rough cheek, as he carried them back to the days of childhood, when a mother's soft hand came over their forehead, and a mother taught them to pray, and they passed from innocence to crime, and were separated, many of them perhaps, from pleasant homes, to taste here the bitterness of crime. The grog shops were arrayed before them as their greatest enemy, spread as so many snares and traps all over the country, ready to allure and destroy them the moment they should again go out into the world; and when asked to declare their determination never to enter them again, and never to taste the intoxicaitng cup, a forest of hands went up, and a bright gleam of hope seemed to shine forth from every countenance. Mr. Gough spent the remainder of his forenoon in conversing with prisoners in their cells; gathering facts for future use; and in the evening he addressed an immense assembly at the first Presbyterian church. It is believed that the visit of these gentlemen will give a new impetus to the Temperance cause here." [N. Y. Jour. Commerce.

COLONIZATION ITEMS—*Read them.*—The receipts of the American Colonization Society during the month ending 20th ult. were $4006, 53.

The avarage mortality among the acclimated population of Liberia, for the last 12 years, has been 4.20 per cent. per annum; and for the last three years, 3.7 per cent. Among the colored people of Boston, the mortality is 6.66 per cent. per annum; or almost double the above.

Some of the effects of Colonization as seen in the Colonies themselves, and in the entire suppression of the slave trade along an extensive line of the African coast, have been recently laid before our readers in connexion with the visit of Gov. Roberts to this country. Behold now some of the effects of the system as seen in our own country. Almost all the emigrants who have recently been sent to the Colony, are emancipated slaves; and much the greater part of them would have still remained in slavery, but for the existence of this noble charity. The last African Repository gives the following description of the 58 emigrants who left Norfolk for the Colony on the 14th ult. in the ship Virginia:

They are a first rate company of people, well supplied with every thing necessary to render industry and economy sources of comfort and plenty. The bare outfit of one company of 22 of them cost upwards of eighteen hundred dollars. They were liberated by the will of the late Hardinia M. Burnley, of Hanover Co., Va., and well provided for—and have been under the management of John H. Steger, Esq., who has acted a most liberal part toward them. He also liberated one of his own best servants that she might accompany her husband who was one of the above number.

Four others were from Richmond, Va. They were liberated by Mrs. Sarah Brooke, to whom they were left by her sister, Mrs. Catherine Ellis, deceased, with the request that she should send them to Africa. She also made a bequest to the Female Colonization Society, which, however, was void, the said Society not being incorporated. These people have been under the care of John B. Young, Esq., of Richmond, who deserves much praise for the interest which he has shown in their welfare.

One was from Fredericksburg, a young man of fine appearance and good character, liberated by Mrs. Mary B. Blackford. It is no more than justice to Mrs. B., a firm and long-tried friend of Colonization, to say that she has had Abram under a course of preparation for years, and had devoted much care and attention to his education. We doubt not he will make a valuable citizen, and be a lasting credit to her generosity, and a blessing to his race.

Seven of them were from Washington Co., D. C., liberated by our fellow citizen William G. Sanders, Esq., and provided with tools, clothing, and furniture, requisite to their comfort in commencing life in a new country.

Eighteen of them were from St. Charles, Mo., having been liberated by the will of the late Thomas Lindsay, and provided with a very expensive outfit under the direction of G. C. Sibley, Esq. As an evidence of their good character and industrious habits, it is worthy of remark that they have been waiting at Norfolk since the first of May, during which time they have supported themselves by their labor, and have gained the respect of the good citizens of that borough.

Three of them were from Nansemond Co., Va., liberated for the purpose by will of the late Mr. Kelly, having for some time been under the direction of Hugh H. Kelly, of Suffolk, and hired out for their own benefit. They are able-bodied young men, and took some money with them.

One was from Augusta Co., Va. He has purchased himself, and has been very anxious to purchase his wife; but from some cause he could not secure her. He leaves her behind, intending, if life and health are spared, to return for her as soon as he can command the necessary means.

One was a free man from Smithfield, N. C., who has been anxious to see the Colony for himself. He paid his own passage out; and if he is pleased with the place and his prospects there, will return or send over for his family.

It has been said that where slaves are liberated to be sent to the Colony, their masters are governed by selfish purposes; that none are set free unless they are old and worthless, or young and vicious, and then, only to get clear of the trouble and expense of keeping them. If there is any body silly enough to believe this, we most ardently wish that such person could have been with us in Norfolk and seen this company of emigrants! It would most undoubtedly have brought them to their senses, and have impressed them with a sense of the benevolent and philanthropic feelings of those southerners who are seeking the removal to Africa of the colored race!

ARSON AT THE HOUSE OF REFORMATION. On Saturday afternoon John M'Grath, aged 13 years, one of the inmates of the house for the reformation of juvenile offenders, was brought up for examination on a charge of setting fire to the building of that institution on Friday. While the boys and overseers were forming in regular order to proceed to the chapel in the house of industry, M'Grath slyly slipped down into the cellar of the juvenile house, and set fire to some palm leaf contained in an old bathing tub with a match. The fire was not discovered till it had burst through a stair. It was then seen and put out by a few pails of water. Two smaller boys were privy to M'Grath's attempt, and by going down into the cellar, after their return from the chapel, to ascertain the cause of the failure of the plan, they betrayed their knowledge of what had been expected to take place. They named M'Grath as the principal, and he fully confessed, and said he intended to burn the building, so that there should be no place to imprison boys in hereafter. In default of bail in $3000, he was committed to jail to await his trial.

FIRE IN WALTHAM. A barn, belonging to Mr. George Miller, was destroyed by fire at one o'clock yesterday morning, together with a set of carpenter's tools, valued at $300.

FROM SANTA CRUZ. We learn by the brig Eliza, from the Island of Santa Cruz, that the crops never looked better, and it was generally believed that a greater crop would be gathered in the Island than ever had been before.

Counterfeit $5 bills of the Bank of Cumberland have made their appearance in this city, so perfectly executed as to deceive the most experienced.
[Portland Advertiser.

☞ BOOK AND PAMPHLET SOCIETY.—The Directors of the Book and Pamphlet Society would give notice that their Depository is continued at the Book Store of Samuel G. Simpkins, No 21 Tremont Row, and is constantly kept supplied with a great variety of valuable and useful Tracts and Books, both doctrinal and practical, which may be obtained gratuitously on application there, by any Clergyman or Layman when wanted for distribution in this or any other State. Distant places are invited to make known their wants. jy20

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges with gratitude, the receipt of Ten Dollars contributed by the Teachers and Children of the Twelfth Congregational Sunday School, (Rev S. Barrett, Pastor,) to constitute Lewis G. Pray, their Acting Superintendent, a Life Member of the Society. jy20

MARRIAGES.

In this city, July 14, Mr William N. Bell to Miss Anne M. Floyd.

July 16, Mr Wm H. Gray to Miss Sarah E. Libby, eldest daughter of J. G. L. Libby, Esq.

In Cambridgeport, 14th inst, Mr Simon P. Clark of C, to Miss Anstiss Damon, daughter of the late Samuel Damon of B.

In Watertown, by Rev Mr Weiss, Mr N. H. Felton of Northamp ton, to Miss Eliza J. daughter of D. P. Hooker, Esq. of W.

In Lowell, on Wednesday morning, by Rev Mr Miles, Mr N. H. Henchman of Boston, to Miss Anna Dana, daughter of David Dana, Esq., of Lowell.

In Providence, July 15, Mr Francis G. Fisher of Boston, to Miss Emeline A. R. youngest daughter of Aaron Pollard, Esq. of Berlin.

In Philadelphia, 26th ult, Rev Walter Colton, U. S. Navy, to Miss Cornelia B. Colton.

In Walden, Vt. 8th inst, Alfred Walker, Esq. of Milton, Wisconsin Territory, to Miss Jane J., daughter of Hon James Bell.

In Georgetown, DC., 9th inst, Mr Charles D. De Ford of Baltimore, (formerly of Newburyport, to Miss Maria V. Noyes, daughter of Wm Noyes, Esq. of G.

In St Louis, July 4, Mr Wm Curtis to Miss Martha P. Hood of Salem, Mass.

DEATHS.

In this city, 14th inst, Miss Catherine Elizabeth, eldest daughter of the late Erasmus Thompson, Esq. 19.

12th inst, Mrs Ruth, widow of the late James Liswell, 84.

In Acton, 24th ult, Mrs Ana M. wife of Asa Parker, 46.

In Sudbury, 12th inst, Luther Goodnow, 42.

In Scituate, 13th inst, only child of James H. Dunbar of Boston, 2 mos.

In Dover, Mass, 13th inst, Mrs Mary Wilson, 50.

In Brookline, 15th, John Hayden, Esq, formerly of Cambridge, 76.

In Saugus, 16th inst, very suddenly, Mrs Esther Carlton, widow of the late Isaac Carlton, Esq.

In Worthington, Mrs Zeruah, wife of Dan Daniels, Esq. 90.

In Upton, July 10, while on a visit, at her father's residence, Mrs Diana W. wife of Mr John Brooks, of West Medway, and only daughter of Chapin Wood, Esq. of U. 26.

In Keene, NH, Miss Elizabeth N., daughter of Dea Samuel Wood, 22.

NEW HYMN AND SERVICE BOOK, FOR SABBATH SCHOOLS, by Hon. S. C. Phillips, President of the Sunday School Society. The Sunday School Service Book, in Three Parts.

Part 1—Devotional Exercises for the School.
" 2—Hymns for the School.
" 3—Prayers and Hymns for Teachers' Meetings.

NOTICES OF THE WORK.

[From the Christian Examiner.] 'The Sunday School Service Book, 'by one of the officers of the Sunday School Society,' to which it is dedicated, possesses, we think, as a whole, very great merit.'—'We hesitate not to say that the book before us approaches far nearer what such a book should be, than any other which has hitherto fallen under our eye.' 'We know something of the wants of Sunday Schools, and are very sensible of the imperfection of the method pursued in many of them, and of the little fruit which is the result. It is impossible to deny that the exercises, as they are often conducted, are wearisome to children. We think that the variety and change introduced into the present service book will tend in part to prevent this weariness.'

'The Hymns exhibit a choice selection and rich variety.'

[From the Christian Register.] 'It is most faithfully prepared, and its plan is the result of large experience in Sunday School teaching. There is great variety, appropriateness, and simplicity in the services. A good book of the kind has been much needed, and this seems so thoroughly to supply the want, that we look to see it very generally introduced into our schools.'

'We have looked into this little volume with a great deal of interest and satisfaction. With interest, because anything connected with the Sunday School always interests us;—with satisfaction, because the arrangement and matter of the book are eminently adapted to awaken an interest in those for whom it is prepared.

In the first part, there are thirteen services, each characterized by one leading topic, which is intended to suggest a subject for address to the whole school by the superintendent, and for conversation between teachers and their class es. This general topic is susceptible of a great variety of illustration, so that the entire series will be found sufficiently comprehensive for all Sabbath School purposes.

The second part contains 308 Hymns, remarkable for their variety, beauty, and adaptedness to the young mind in its moral and religious culture.

Part third cannot fail to impart a healthful spirit to our Teachers' Meetings.

We bespeak a cordial welcome for this manual in all our Sunday Schools, and hope it may become to their several members what the Book of Common Prayer is to the Episcopalian, a bond of union, even in strange lands. We owe a debt of gratitude to the author of it; may he long live to see that his labors for the young have not been in vain.

The several parts may be had of the publisher, either in one volume, or in separate volumes.'

[From the Christian World.] 'We give a hearty welcome to this excellent book. We had the pleasure of listening to an account of it by the author, some time before it was published, so that we were prepared before hand to express an opinion of its value to those of our friends from the country who were about purchasing books, and who were thus induced to wait for the publication of this.

However highly other books, intended for Sunday Schools, may be rated, we venture to claim for the one we are noticing, a regard above them all. It proceeds upon the ground assumed at the Sunday School Society anniversary; that the Bible is the text-book to which the teacher and the scholar should cling, and from which alone they can hope to draw the means for that moral and spiritual education which the soul must have, if it would fulfil its destiny and reap the ingathering of the harvest home in heaven.'

The above work is furnished at a very low price in order to put it within reach of all. Each part can be had separately if desired.

WM. CROSBY, Publisher,
jy20 118 Washington st.

THE LIVING AGE, for July.

—CONTENTS—

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For sale by SAXTON, PEIRCE & CO., 133½ Washington st. jy20

JUST PUBLISHED. The Nineteenth Report of the American Unitarian Association with the proceedings of the Annual Meeting, May 28, 1844; price 6c. For sale by J. MUNROE & CO., 134 Washington street. jy20

WARE'S DISCOURSES, on the offices and character of Jesus Christ. A few copies left, being the remainder of the edition. For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. jy20

TOWNSEND FEMALE SEMINARY. The annual examination will take place on Wednesday, July 31, commencing at 8 o'clock, A. M. On the evening previous, an address will be delivered before the 'Literary and Education Society,' connected with the Seminary, by Rev R. W. Cushman, of Boston.

The Fall term will commence on the last Wednesday in August, and will continue thirteen weeks.—Miss Ruth S. Robinson, who, for several years past, has so successfully served the Institution, as its Principal, having expressed her determination to retire from the office at the close of the present term, the Trustees are happy to announce that they have secured the services of Miss Althea Train of Framingham, who will enter upon her duties as principal at the commencement of the Fall term. Miss Train brings with her the best recommendations. The public may rest assured that every exertion will be made on the part of the Principal and the Trustees to sustain the high character which the Seminary has attained under the management of its present Principal.

By order of the Trustees.
A. G. STICKNEY, Sec'y.
Townsend, July 13, 1844. 5tis

POPULAR WORKS IN THE CHEAP FORM. *SAXTON, PEIRCE & CO.*, Publishers, Booksellers and Periodical Dealers, 133½ Washington st., have for sale—A most extensive variety of Works, published in the cheap form. Annexed is a list of Works now in store. (Every new Work published is received as soon as issued.)

☞ The reader will please preserve this list for their future use.

Mrs Ellis's Wives, Women, Daughters and Mothers of England; Pictures of Private Life, Poetry of Life, Home, or the Iron Rule, Housekeeping Made Easy, and Voice from the Vintage.

Seatsfield's Life in the New World, Cabin Book, and North and South: Valentine Vox, 50 cents: Complete Cook, 25: Picciola, 35: Economy of Farming, 50: Arthur's Ruined Family, 25: Thinks I to Myself, 25: Hoboken, 50: Godwin's Fourism, 25: Farnham's Travels in the Oregon Territory, 25: Do in California, 4 parts, each 25: Jack Hinton, 50: Hector O'Halloran, 50: Handy Andy, 50: Kitchen Directory, 12½: Cheever's Lectures on Hierarchical Despotism, 62½: Housekeeper's Guide, 25: Macauley's Essays, vol 5, 25: D'Aubigne's Study of the History of Christianity, 12½: Hand Book of Hydropathy, 37½: Mackintosh's Discourse on the Study of the Law of Nature and Nations, 50: Sarter Resartus, 25: The Yemasee, a Romance of Carolina, 25: Young Kate, 25: Defence of the Whigs, 25: Martin Chuzzlewit, publishing in Nos, at 6¼. jy13

BIBLES. The Folio Pulpit Bible. Also, a good assortment of smaller Bibles; just received and for sale at a low price, at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. jy13

LITTELL'S LIVING AGE—Comprising selections from the best English Reviews and Magazines, selected by Mr Little, the well known editor of the Museum. The work is published weekly in numbers of 60 pages royal 8vo, giving upwards of 3000 pages per annum, at only $6. Subscriptions received at W. CROSBY'S, 118 Washington st. jy13

PERIODICALS FOR JULY. North American Review, Christian Examiner, Monthly Religious Magazine, Knickerbocker, Hunt's Merchants Magazine; Democratic Review, Brownson's Quarterly, &c. &c. Just received by W. CROSBY, 118 Washington st. jy13

PERIODICALS. All the Periodicals of the Day can be had on the most favorable terms, at CROSBY'S, 118 Washington st. jy13

MRS. CLEVELAND'S STORIES FOR CHILDREN. Stories for Children, intended as Hints to Parents, by Mrs R. J. Cleveland.

Sketches of the Life of Christ, by Mrs H. V. Cheeney, author of a Peep at the Pilgrims, Village Sketches, &c. Recently published by W. CROSBY, 118 Washington st. jy13

A NOVEL AND USEFUL BOOK! The Tongue of Time: or the Language of a Church Clock.—By W. Harrison, A.M. of Brasseneore College, Oxford; Morning Preacher at the Magdalen Hospital; Domestic Chaplain to H. R. H. the Duke of Cambridge.—From the second London edition. Price 37½ cents.

It consists of a series of moral instructions and precepts for each of the twelve hours of the day; and prefixed to each is a passage from the Scriptures, the number of words severally corresponding to the number of strokes the clock strikes each hour.

To teachers and superintendents of Sabbath Schools the price will be very low, if large quantities are taken.

Published by SAXTON, PEIRCE & CO., 133½ Washington st.

S. P. & Co. have lately published,

The Sacred Songs of Thomas Moore; Hebrew Melodies, by Lord Byron; and Palestine, by Bishop Heber; the whole in one volume, neat pocket edition.—Price 31½.

The Loves of the Angels, a Poem, by Thos. Moore, 1 vol, neat pocket edition, 31½.

The Hand Book of the Sentiment and Poetry of Flowers; 1 vol, 22mo, gilt, 25.

The Washingtonian Harp; new edition.

Sartor Resartus, cheap edition.

Practical Perspective, by Trenot, a new edition.

Physiology for Children, by Jane Taylor, price $2,40 per doz, 25c single.

Bush's Notes on the Book of Joshua, 1v, 12mo, cloth.

Balance of Organic Nature, from the French; edited by D. P. Gardner.

Pictorial Primer, by Bentley, new edition, &c. &c.

S. P. & Co. are special Agents for the Messrs Harpers, to whom all orders should be addressed for their publications. je29

RUSSELL'S AMERICAN ELOCUTIONIST.—JENKS & PALMER have just published the American Elocutionist, comprising Lessons in Enunciation Exercises Elocution, and Rudiments of Gesture; with a selection of new pieces for practice in Reading and Declamation; and engraved illustrations in attitude and action. Designed for Colleges, Professional Institutions, Academies, and Common Schools, by William Russell. je8

AGENTS WANTED I

POETRY.

WATER FROM THE WELL OF BETHLEHEM.

2 Samuel, xxiii.

BY MRS. L. H. SIGOURNEY.

Fierce was the strife with Israel's foes,
And long the din of battle rose;
But when its last, shrill echo died,
The wearied warrior-king descried,
Through clouds of dust, that far away
Were settling round the horizon gray,
The waving trees that greenly rose
O'er Bethlehem's vales of blest repose,
And brightly o'er his troubled brain
Gleam'd back his boyhood's haunts again.
The shepherd's crook—the pasture fair,
The folded flock that own'd his care,—
The harp on which he breath'd so free,
The raptur'd soul of minstrelsy;
The fount from rocky bed that burst,
And slak'd his happy childhood's thirst,—
"Oh, that my lip that balmy dew
Once more might taste!"

He scarcely knew
That the fond wish, his heart [illegible]
Wak'd from its rest, one mur[illegible]
But friendship, when its warm[illegible]
Hath quicken'd [illegible]
And three, whose heart [illegible] David's own,
Caught that soliloquizing [illegible],
And with a sudden impulse fir'd
Of rashness, and of zeal, retired.

Philistia's spears were sharp and bright,
Her sentries watchful of the night,
Yet brake those three her squadrons through,—
And water from that well they drew,—
And strange to say, the dangerous track
Retrod,—and came in safety back.

"O king! the wish'd for boon, behold!
Sweet Bethlehem's waters, pure and cold."

The monarch scann'd the sparkling draught,—
Indignant at his selfish thought,
Quick—changing hues of white and red,
Alternate, o'er his temples spread,
And rush'd before his startled thought
The risk with which that boon was bought;
Price of their blood!—with hasting hand
He dash'd the nectar on the sand,
And watch'd the untasted crystal dye
With heaving breast and moisten'd eye,
Yet still their hands he warmly prest.

Ah! who should wish, once more to slake
His thirst at childhood's dreamy lake?
Desert the toils of years mature,
Shrink from the noon-tide heat,
And idly pluck the flowers that grew
Around his infant feet?
No! with firm foot and heavenward head,
The path of duty let him tread,—
Forget the past,—the future meet,
In faith's own panoply complete,
Till Bethlehem's fount assuage his pain,
In realms where none shall thirst again.

OUR EARLY LOVED.

BY FRANCES BROWN.

Our early loved—how their memory clings
To the hearts that love no more!
Like a rose that still in its sweetness springs
When a garden's pride is o'er.
Though the weeds and thorns may have long defaced
The place of the perished flowers,
Yet that lingerer gladdens the cheerless waste
With the bloom of its brighter hours.

Our early loved—hath their after-path
From our steps far parted been?
Hath the hand of power, or the flame of wrath,
On life's barriers risen between?
Yet still, in our dreams, their shadows come
Through the parting waste of years,
Though the path is marked with many a tomb,
And its sands are wet with tears.

Our early loved—have we found them changed
In the gloom of our winter days,
And their bright locks blanched, and their looks estranged,
Till they scarce return our gaze?
But far in the land where storms or time
Can no longer sear or chill,
In the light of our memory's cloudless clime
We will find them changeless still.

We may love again, and the later ties
Of life may be bright and strong,
But if broken, never in memory's eyes
Will their fragments shine so long:
And the shrine's of our childhood's stainless faith
We may leave them far and cold,
But the heart still turns to the stars of youth
With a love that ne'er grows old.

MISCELLANEOUS.

THE POCKET BIBLE.

OR

"HIS LOVING KINDNESS CHANGES NOT."

BY CHARLES A. GOODRICH.

I was standing at the counter of a bookstore some years since, when a lady entered and inquired for pocket Bibles. I knew her well.—A few years before she had married a respectable young merchant, who, although possessed but of little, if any, capital himself, had been started in business by a gentleman of wealth, with every prospect of success. He was active, honest and enterprising; and, although he had married early after commencing business for himself—perhaps too early—the lady whom he had selected as his companion was worthy his choice. She had more ambition, some of her friends thought, than comported with their circumstances; and, although she contrived to repress it, in consideration that her husband's income for the present was small, it was apparent that her spirit was aspiring, and that she was looking forward with some impatience to the time when she should be the mistress of a fine house, with furniture corresponding. A friend of hers, who was married about the same time, had at once entered upon the enjoyment of these objects of ambition, and had even a carriage at her command. Quite possibly, Matilda Grant cherished the secret hope that she might one day be able to visit that friend in a similar establishment of her own.

The dispensations of God, however, not unfrequently intervene to thwart our plans and defeat our hopes of worldly good. He has higher views respecting us than we ourselves entertain—the elevation of our souls, and those of our friends, to a crown of glory in his own blessed mansions—and a preparation therefore is necessary, which requires sorrow here in order to joy hereafter. Through much tribulation must we enter into the kingdom of God.

For a few years Mr. Grant went on well in business. His purchases were made with judgment, and his goods were credited to those who, he thought, would be able to pay. But, unfortunately, and unforeseen, his principal creditor failed, and in a single day Charles Grant was a bankrupt.

At the time of this sad reverse he was ill of a fever. It was difficult to conceal it from him; but the news had a still more unhappy effect upon him than was anticipated; and from that hour he continued to decline, and in a few weeks was carried to his long home. It was a grievous blow to his wife, with whom her friends most sincerely sympathized, and to whom they tendered for herself and two children—a son and a daughter—all the kind assistance which their circumstances allowed.

On an investigation of Mr. Grant's affairs, his failure proved even worse than was feared; and although the gentleman who had advanced the capital was quite liberal in the settlement of the concern, the widow and her children had but a few hundred dollars, and for most of that she was chiefly indebted, it was thought, to the generosity of her husband's friend.

This result, added to the loss of a fond and truly estimable man, made the shock still more terrible. She felt the calamity keenly, and the more so, as she had no near relatives at hand to condole with her, and was ignorant of the divine consolations of religion. But there was mercy in her cup of sorrow. The Spirit of God came in to heal that troubled spirit, and to sanctify those trials to her soul. And at length she was enabled to bow in humble and quiet submission to the will of God, and betake herself to the support and education of her lovely children, now her solace and delight.

At the time I saw her in the bookstore she was in pursuit of a pocket Bible for her son, named Charles, after his father. The purchase was soon made—it was a beautiful edition—not expensive but just such as a fond and religious mother would wish to present to a son whom she loved, and which she hoped would prove a lamp unto his feet. A further circumstance about this Bible I knew in after years; on presenting it, she turned the attention of the happy little fellow to a blank page in the beginning, on which, in a beautiful wreath, she had inscribed her own name, and under it the words, "To my son," followed by the appropriate and touching lines:—

"A parent's blessing on her son
"Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember 'tis no idle toy,
"A mother's gift—Remember boy."

And still a little below were printed, in small but beautiful capitals, words which a mother's faith might well appropriate:—"HIS LOVING-KINDNESS CHANGES NOT."

At the age of seventeen Charles Grant was a stout, strong, active youth. He was more than ordinarily ambitious, but as his ambition had not full scope, he was restless, and, I sometimes thought, unhappy. Had his mother, at this critical era of his life, been able to find him some employment suitable to his active and ambitious genius, it would have been fortunate indeed; but she knew of none; and, beside, she needed his aid—but what was more than all, she was alone, and felt that she could not dispense with his company.

About this time, a young sailor, by the name of Thornton, belonging to the neighborhood, arrived home from a voyage. Charles naturally fell in his way, and was delighted with the story of his wonderful adventures. He listened long and intently. His age and circumstances combined to excite in his ambitious bosom the desire for similar exciting scenes. Without designating any special wrong, young Thornton at length proposed to Charles to accompany him on his next voyage, which he should commence in a few weeks. For a time he hesitated, or rather declined—his mother and Alice would never consent, and to leave them by stealth was more than he felt willing to do. Thornton did not urge him, as it afterwards appeared, but Charles was himself strongly inclined to go, while the young sailor was quite willing to have a friend and companion so bright and enterprising as Charles Grant. In an evil hour, the latter decided to go, and to go without the knowledge of his mother.

On the night appointed for their departure Charles rose from his bed when all was still, and, softly feeling his way to the door, opened it and escaped. It was a beautiful night; and as he proceeded round the corner of the house to get a small bundle of clothes which he had concealed the day before, his heart beat with unusual violence, and for a few moments a faintness came over him at the thought of leaving a mother and sister, the only objects on earth whom he had ever truly loved. He stopped for a moment, as if meditating a better resolution, and then proceeded to the gate, which he opened and went out. Here he again paused—turned—looked—lingered—hesitated—and even put his hand again on the latchet, half resolved to creep once more to his little bed-room. But at that moment the low call of Thornton, at some distance, reached his ear—he had lingered longer than he was aware, and now the moment had arrived when he must go, if at all—with a sort of desperation of feeling he hastened away, the tears trickling down his cheeks as he bade adieu to the humble cottage which contained all he loved on earth. His bundle was still under his arm, and in that bundle I am glad to say, was 'a mother's gift,' the pocket Bible. Charles felt that he could not go without that, and perhaps he felt that the discovery that he had taken it, might serve somewhat to assuage a mother's sorrow.

Before morning the young sailors were a long way towards the sea port whence they expected to sail, and a couple of days brought them quite there. The ship, it so happened, was ready, and Charles having been accepted on the recommendation of Thornton, took up his line of duty before the mast. Shortly after, the ship weighed anchor, and stretched forth on a far distant voyage.

I must leave my readers to imagine, if they are able, the surprise and even consternation of Mrs Grant and Alice, the morning following Charles' departure at not finding him in the house, nor about the premises. What could it mean?—what errand could have called him away?—at what hour did he leave?—what accident could have befallen him!

Search was made for him by the increasingly anxious and terrified mother and sister for an hour and more, before they ventured to make known their solicitude to their neighbors. My own residence was not far distant; and, before I had finished my breakfast, a messenger in haste made known the truly distressing situation of Mrs Grant and Alice. I hastened to the house—other friends at no distant hour were there—inquiries were instituted—messengers were despatched around the town, but not the slightest tidings could be obtained, and even conjecture was baffled. At length, however, Mrs Grant made the discovery that his better suit was gone, and there was a transient gleam of joy on her face as she announced that his *pocket Bible* was also not in his chest. Some days passed, long days, and long and gloomy nights, before any satisfactory intelligence was received, and then the amount of that intelligence was in a short but affectionate letter from Charles himself, just then on the eve of sailing for the Pacific ocean. It runs thus:

MY DEAR MOTHER, Can you, will you forgive me for the step I have taken without your knowledge or consent? My heart has smote me every hour since I left you. I am at—— and on board the ship——, which sails in an hour for the Pacific ocean. Fondest—best of mothers—do not grieve, I will one day return to bless and comfort you and my dear Alice. I must do something for you and her. Kiss her for me. Mother, I can write no more, only that I hope I shall have your prayers. I have got my pocket Bible, and shall keep it next my heart. Farewell,

Your affectionate son.

P. S. I have somewhere read, what I am sure will prove true in my own case:

"Where'er I rove—whatever realms I see,
My heart, untravell'd, fondly turns to thee."

By some means the letter did not reach the post office so soon as it should have done, and the uncertainty bore heavily on the heart of mother and sister. The post-master on its arrival kindly sent it to me; and, hoping that it contained tidings of the lost child I ventured to break the seal. The truth—sorrowful as it was—was a great relief, and was felt to be so by Mrs Grant and Alice Yet, for a season—and who can marvel!—their hearts were filled with a sadness which scarcely admitted of alleviation—it was a dark and mysterious providence; and when friends called in, as they often did, to mingle their tears with the weeping, and to administer consolation, the most they could do was to weep, and to say, "His ways are in the sea, and his judgments past finding out."

But time does somethi.g—religion does more. By degrees these sorrowful ones were able to pray, and as the christian poet says, "Prayer makes the darkest cloud withdraw."

So it did for them. They did not, indeed, recover their wonted cheerfulness, but they were calm and subdued. No murmur escaped the mother's lips, and even Alice seemed to have imbibed the spirit of a holy resignation, "Father, thy will be done."

But there were days of keen and bitter anguish, and in those nights, when the storm swept its angry blast across their humble dwelling and rocked their bed, it was impossible for a mother's heart not to tremble for her sailor-boy, far off upon the stormy ocean, and perhaps suffering the perils of the billowy tempest. But even at such times she was enabled to commit herself and her wandering child to the care and grace of a covenant-keeping God—uttering the language of holy confidence, "His faithfulness is as the everlasting mountains." "Though He slay me, yet will I trust in Him."

Four years elapsed, and nothing was heard of Charles Grant. Sometime during the second year of his absence a rumor reached us that a ship, supposed to be the ——, which sailed from ——, and on board of which Charles was supposed to be, was burned at sea, and that but two or three only were saved, and among them was a young man named Grant. But the rumor, though not contradicted, was not confirmed, and another period of uncertainty and anxiety fell to the lot of the long-stricken and heart-saddened mother and sister of the absent boy.

At length the friends of Mrs Grant perceived a visible change in her health. The indications of that too fatal malady—consumption, were too apparent to be mistaken. Its approach was indeed slow and insiduous, and for a time was kept at bay by assiduous attention of our village physician; but medical prescription at length lost its power, and she became at first confined to the house—then to her room—and finally to her bed.

I often visited her, as did other friends. Her room was no longer the abode of gloom and sorrow. She had for some months been making rapid progress in resignation to the will of God; and though her feeble tabernacle was shaken, and was likely to be dissolved through years of anxiety and affliction, yet her faith seemed to acquire more and more strength, and to fasten with a firm hold upon the divine promises.

One day, as I sat conversing with her, she alluded to the faithfulness of God, and expressed her unwavering confidence in Him. She said it had been her desire to acquiesce in the Divine will, and she hoped that she should be able to do so, whatever it might be in relation to herself or her absent son. But, continued she, I have prayed long and fervently that I may once more see him—see him a true penitent—and I cannot relinquish the belief that God will hear and answer.

I was about to say something which might tend to soothe her, in case her hopes were not realized, as I must confess I saw little present reason to expect they would be, when she stopped me, and observed, "You may think me presumptuous, but my faith must enjoy its hold on the divine promises. Has not God said, "Call upon me in the day of trouble, and I will answer thee, and thou shalt glorify me?" I have called—yes, I have called, by day and by night, and God has seemed to help me. Has he excited such strong, such intense emotions for nothing? Has he enabled me to wrestle so with him, only to be disappointed? I am aware that probabilities are all apparently against me. I must soon fail; this heart will soon cease beating, and the narrow house be my resting place, but I still have confidence in the faithfulness of my heavenly father. What though I see no immediate prospect of the return of my poor boy! I believe I shall yet press that poor child to my bosom. Years since, I wrote in a pocket Bible I gave him, 'His loving kindness changes not;' and do you think it will fail now?"

I confess I admired the steady faith of the mother—a faith strong in the Lord and in the power of his might; and yet it seemed scarcely possible that her hopes should be realized. At length my faith faltered, for it was apparent that her hour of departure was not far distant.

That night two or three female friends, fearful of her failure before morning, offered to stay with the mother of Alice. This the latter cheerfully assented to, though she had decided not to leave her mother. The necessary arrangements for the night were made, and at an early hour all was silent in and around the humble cottage.

It was a glorious night abroad—clear, soft, mild—just such a night as a saint might well choose in which to take its departure and soar to the temple above. The poet must have had some such night in vision when he penned those beautiful lines—

"The moor awakes, and from her maiden face
Shedding her cloudy locks, looks meekly forth,
And, with her virgin stars, walks in the heav'ns—
Walks nightly there, conversing as she walks
Of purity, and holiness, and God."

It was just such a night, and Alice had risen from her seat; and to hide her emotions, as her dear parent breathed more heavily, had gone to the window, the curtain of which she drew aside, and was standing leaning her arm on the sash. In the distance, just beyond the gate, she descried, as she thought, the figure of a man who seemed to be approaching.—For a moment she started back, but again looked, and his hand was on the latch. The gate was opened with great caution, and the stranger approached slowly toward the house. Presently a gentle knock was heard at the kitchen door. It was impossible for Alice to summon courage to attend to the stranger herself; but she whispered to the nurse, who upon unlocking the door, inquired the reason for so late and unseasonable an intrusion.

"Does Mrs. Grant still reside here?" inquired the stranger, in a kind but earnest tone.

"She does," replied the nurse; "but she is dangerously ill, and we fear cannot live many hours: you cannot see her."

"Gracious heavens!" exclaimed the stranger; and so audibly were the words pronounced that the sound fell on the ears of Alice, and her heart beat with strong and distressing emotions. "I *must* see her," continued the stranger; "do not deny me, madam, quick—quick!" and he gently pressed open the door, still held by the surprised and even terrified nurse.

Alice listened to the sounds without being able to decide their import; but at length, fearing that her mother might be disturbed, she stole softly out of the room for the purpose of ascertaining what the stranger wished.

"Alice—Miss Alice," said the nurse, as she approached.

But before she had finished what she was attempting to say, the stranger inquired with a countenance wild with emotion, "Is this Alice Grant?" and the next moment he swooned and fell on the floor.

"Miss Alice," exclaimed the agitated nurse, "what does all this mean?—who can this be?—what shall we do?"

Alice herself stood amazed; but as the light fell upon the features of the apparently lifeless stranger, a thought flashed across her mind, and the following moment she was nearly falling beside him.

"Nurse," said she, "softly but quickly hand me some water." This she applied liberally to the temples of the stranger, who slowly recovered his consciousness, and at length sat up. He looked round, and presently fastened his eyes most intently and inquiringly on the pale and motionless Alice. "Yes, yes," he exclaimed, "it is she; it is—it is my own beloved Alice!"

"Charles—Charles—my brother!" uttered Alice as she fell upon his bosom. "Oh, heaven be praised! Charles, is it—is it you!—Oh, mother—mother!"

The sound of voices reached the dying mother, and she inquired, "Alice, my child, what—what did I hear Alice?"

Alice, scarcely able to stand, hastened to her bedside, and taking her mother's hand, already cold with death, spoke in accents tremulous—for the whole frame was agitated—tremulous, but kind.

"What did I hear, Alice?" the mother softly whispered. "I thought I heard something. I thought he had come. Did I *dream*, Alice?"

"Mother, dear mother," said Alice, putting her face close to the cold face of her dying parent, and scarcely able to draw a breath—"whom did you think had come?"

"Why, Charles: it seemed as if he had come. But I dreamt—did I, Alice?

"Mother," said Alice, "could you see him? could you sustain it if you could see him?"

"Surely, child; why I long to see him; and I did think I should see him once more before I died."

At this instant the door softly opened, and Charles approached, cautiously—inquiringly.

"Mother," said Alice, "here—can you look up? do you know who this is?"

"Who is it, Alice,—who is it?" inquired the half wild but still conscious mother.

"Mother," softly whispered Charles, as he kneeled down and kissed her cold cheek, "mother, my dear mother, Oh will you—can you forgive your long-lost but penitent, broken-hearted child?"

"Charles, my dear Charles! is it indeed you!" said the now dying mother, at the same time endeavoring to put her wan and feeble arm around his neck. "My dear boy, you have come: yes, I said you would come—you have; yes, I can now praise God. One question, Charles, and I die in peace—Is my boy a penitent?"

"Mother," said Charles, his tears nearly choaking his utterance, "that Bible and a mother's prayers have saved me. I have come, and in season to ask forgiveness. 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son,' Mother, my dear mother, and will you forgive me also?"

"Enough, enough," said the departing mother; "yes, it is enough!" her countenance beaming, as it were, with seraphic joy.

"I am nearly through; but go, my son—go, my dear Alice, and publish it to the mothers of the land, what I have found true—and will continue true as long as praying mothers exist—

"His loving kindness changes not."

For a few moments following it was tho't she had ceased to breathe: but she revived sufficiently to press once more, gently, the hands of Charles and Alice: and then she was heard singing, in a faint and scarcely audible tone, those beautiful lines which she had often expressed a wish that she might have occasion to sing:

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
Oh may my last, expiring breath,
His loving kindness sing in death!"

The prayer was answered. "His loving kindness" were the last sounds which were heard. They ceased here only to be resumed, and to be sung by the glorified and triumphant saint before the throne of God. [Mother's Assistant.

CURIOUS DISCOVERIES IN SCIENCE—ODORS AND SOUND. A member of the New York Institute, Henry Meigs, translates for the Tribune as follows:—

Freshnel had proposed an experiment by which the velocity of rays of light might be measured. It was by a mirror contrived to revolve with immense velocity, and while in revolution reflecting two rays of light from a common focus, but passing first through the medium of different refracting power, so that the two rays of light would touch the revolving mirror at slight differences of time, and by the differences of reflection the velocity of light be ascertained. But this revolution of the mirror must be thousands in a second of time. This excessive rotation could not then be ascertained.

Since then, Mons. Arago announced to the Academy that Mons. Braguet has resolved this problem, and placed before the Academicians a wheel constructed by that able mechanic, which had a motion of more than two thousand times per second.

But the realization of this great rotary velocity may lead to other results besides those relative to light. It may bring into the domain of science an entire class of phenomena hitherto abandoned to vague chemical and culinary ends—that is to say Savors and Odors.

In 1832, Mons. Babinet communicated to his Collegians at St. Louis the result of his researches into the nature of Odors. He stated that certain Odorous bodies may under certain circumstances be unodorous and again revived. That Odors are reflected from a mirror in the same manner as sound, or light, or heat. Odors are distinct from the substances which issue them, as much so as sound is from the sonorous body, and are propogated in a manner analagous to the vibration of light or sound! If you apply the tip of the tongue to a diapson (octave in music) in vibration you distinctly perceive a peculiar savor or taste! Now that we have the means of giving to a wheel some thousands of revolutions per second: Let us suppose a hollow wheel having a hollow axis—the wheel pierced with a thousand holes at equal distances from each other—let this wheel revolve inside of a drum which is also pierced with holes exactly corresponding with those of the wheel—this drum is fixed, and when the wheel inside of it is put in motion, the air is of course driven by the centrifugal power to the circumference of the wheel and is supplied by a stream of air entering through the hollow axis. When the wheel is turned once in a second, it will give a sound due to one thousand vibrations per second. The above experiment on the diapson gives us reason to expect that before the greatest velocity of revolutions of the wheel is attained we shall have Odors instead of Sounds from the wheel! So that we can then not only prove the nature of Odors but measure them—and assign the number of vibrations necessary for a certain series of Odors!

BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationational Sunday School, (Rev. Mr Barrett's) Boston,
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

'The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of this book. One of its peculiar merits is, that it is *purely* a 'Sunday School Hymn Book.' Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, rural excursions, &c. To the whole is appended a series of lessons and prayers appropriate for the opening and close of school. This book has the approbation of the Sunday School Society, and needs no higher recommendation.'

BENJ. H. GREENE,
Publisher, 124 Washington st.

je29

NEW BOOKS. The Irish Girl, and other Poems, by Mrs Ellis, 12mo; The Poetical Works of Winthrop Mackworth Praed, 12mo, edited by Rufus W. Griswold: Summer on the Lakes, by Miss S. M. Fuller, 12mo; Life in the Sick Room, by Harriet Martineau; Dick's Christian Philosopher, a new edition, enlarged; Dr Ware's Memoirs of Noah Worcester; Livermore's Commentary on Acts; Every Lady her own Flower Gardener; Selections from Fenelon, a new edition, translated by Mrs Follen, with a preface, by Rev Dr Channing, 12mo; Mrs Ellis's Wives, Women and Daughters of England, and Poetry of Life, 8mo, beautifully illustrated; Mehaia and other Poems, by Eliza Cook, 12mo, beautifully illustrated; The Young Maiden, by A. B. Muzzey, a new edition (5th) done up in a superior style of binding; Girlhood and Womanhood, by Mrs A. J. Graves, 12mo; The Mother's Book, a new edition, by Mrs Child; Cooper's new Novel, Afloat and Ashore, 3 vols; for sale by W. CROSBY, 118 Washington st. je22

SPRING GOODS.

C. MESSINGER

RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other

DRY GOODS,

At 177 Washington Street,

Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of

LINENS,

—of different textures—such as—

5-4, 6-4, 10-4, 12-4 Linen Sheetings,
Pillow Case Linens, 7-8 and 4-4 Linen Shirtings,
Richardson's undressed Linens,
6-4 to 10-4 Linen Damasks,
6-4 to 10-4 Linen Damask Table Cloths,
Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
Bird's-eye Diaper, Scotch Diaper,
Shaker Diaper, Russia Diaper, Huccabuc Diaper.

CRASH—Brown damask Table Cloths, brown damask Crumb Cloths.

DOWLAS—Window Shade Linen, Linen Cambrics, Linen Cambric Hdkfs, Linen Lawns, brown and slate Linens.

Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.

BATH WHITNEY AND ROSE BLANKETS—Crib Blankets, Power Loom Quilts, Imperial Quilts, Counterpanes, Comforters, Furniture Dimoty, Cotton Fringes, Tickings, Jeans, Drillings, Cambric and Muslins, Bishop Lawns, stripe and check Muslins.

COTTON SHEETINGS and SHIRTINGS, from the best manufactures.

3-4, 7-8, 4-4, 5-4, 6-4 UNSHRINKING FLANNELS, English Flannels, Gauze Flannels.

DRESS and CLOAK GOODS—French and Italian Silks, Alepines, Mouslin de Laines, Alpaccas, Prints ane Ginghams, Thibet Cloths, Victoria Robes, Indiana Cloths, &c. &c. &c.

Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

DANIELL & CO.,

201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the STEAMSHIPS AND FRENCH PACKETS, every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.

ap20

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

PAPER HANGINGS. WM. P. WHITE & CO. Manufacturers of Paper Hangings, at Newark, N. J., would respectfully inform the trade and others that they are constantly supplying their Agents in Boston with a full stock of new patterns of Paper Hangings and Borders fully equal to the French, which will be sold at very low prices. The trade, builders and others, purchasers of Papers, will do well to examine their stock before buying.

SAML. B. PIERCE & CO., Agents,
mh9 3m 51 and 53 Broad st., Boston.

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

RADICAL CURE OF HERNIA. Dr HEATON, Member of the Mass. Medical Society and Boston Medical Association, will continue to treat and cure HERNIA or RUPTURE, VARICOCILE, &c. under almost every variety of form in which they are presented to the care of the Surgeon. Dr. H. also attends to the Medical and Surgical treatment of DISEASES OF THE EYE AND EAR.

OFFICE 7 WINTER STREET, BOSTON.
ap13 3m

NATHANIEL DEARBORN has engraved and published two very neat small Maps, on Cards, about 6 inches by 8. One is a Map of Massachusetts, and the other of New Hampshire and Vermont.

He has also published in the same style a very beautiful plan of our city. They are for sale at the Bookstores. 3t f24

HISTORY OF RELIGIOUS DENOMINATIONS. An Original History of the Religious Denominations at present existing in the United States, containing authentic accounts of their rise, progress, statistics and doctrines, written expressly for the work by eminent Theological Professors, Ministers and Lay Members of the respective denominations, 8vo; just published. For sale by WM. CROSBY, 118 Washington st. je15

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail. o21

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Munn, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

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HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. But this is not all. The connecting of not less than four different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorable the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and replaced again, at the ple